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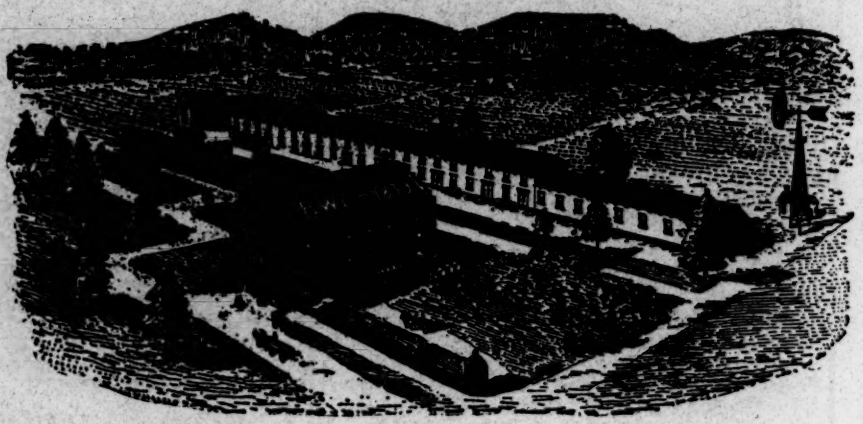

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THE ECCLESIASTICAL REVIEW

VOLUME 105.—AUGUST, 1941.—No. 2.

ECTOPIC GESTATION.

Medical Aspects.

ECTOPIC gestation, that condition in which the fertilized ovum fails to reach and to become implanted in the uterus, but remains and continues to grow in the Fallopian tube, has long been discussed by physicians and moralists from the standpoint of treatment.

The moral aspects will not be discussed, since they are outside the particular field of physicians, but will be left to the study and the decision of moralists. The physiological and the pathologic-physiological factors, however, are to be presented here for the enlightenment, guidance, and consideration of moralists, who necessarily consult medical opinion in this matter of ectopic gestation before formulating or establishing rules of procedure for its treatment.

It must be remembered that:

1. The condition is neither common nor rare, occurring approximately as often as twinning.

2. The diagnosis is not simple but is frequently confounded with other abdominal disorders. In early cases it may be quite difficult to establish a diagnosis, as many factors, among which are mechanical, anatomical, pathological, and endocrine changes, are involved in the cause of the condition.

3. The treatment is not uniform in all details. Surgical removal of the affected tube is the only generally accepted one.

Some moralists approve surgical removal of the affected tube, basing their approval on the opinion of physicians that ectopic gestation is the direct result of disease of the affected tube, and that this disease may be the result of previous inflammation, malformations or developmental anomalies, mechanical interference or peritoneal adhesions. They say further that, although conception occurs in the tube, pregnancy is normally carried to term only in the uterus, and, therefore, pregnancy outside the uterus must necessarily be considered the result of previous pathologic changes in the tube, obstructing the passage of the fertilized ovum from the tube into the uterus. After a careful study of all these factors, certain conclusions are drawn in order to establish a basis of treatment.

Sixty-six cases, occurring between January, 1935, and January, 1941, were carefully reviewed. These cases were admitted to two hospitals in which were delivered, during the same period, approximately 10,000 full-term babies. The frequency of occurrence is, therefore, about six per thousand full-term uterine pregnancies.

Anatomy.

At this point it is well to review the anatomy and physiology of the Fallopian tubes. The Fallopian tube, about 4½ inches long, begins within the wall of the cornu of the uterus (intramural portion or isthmus), continues throughout the edge of the broad ligament which supports it (ampullary portion), and ends as a funnel-shaped organ (infundibulum) having a fringed (fimbriated) end. This end hangs free in the abdominal cavity and is capable of enclosing the ovary in order to receive the ovum, when the follicle containing it ruptures.

Histology.

Histologically, the tube is made up of an internal mucous membrane, composed of ciliated epithelium. External to this is a layer of connective tissue, binding the mucous membrane to a layer of circular muscle and longitudinal muscle. A second layer of connective tissue binds the muscular layer to an outer peritoneal covering, which is continuous with that covering the uterus.

Physiology.

The mucous membrane is markedly convoluted in the ampulla (middle portion) and the infundibulum (distal portion). These convolutions may allow retention of the ovum until fertilization can take place. The ciliated epithelium, together with the peristaltic action of the musculature, moves the ovum along the tube toward the uterus. The male element, the spermatazoa, moves by its own power through the cervix into and through the uterine cavity and through the tube, where fertilization occurs. When fertilization occurs, movement towards the fimbria stops; the peristaltic activity and the ciliary action then propel the fertilized ovum toward and into the uterine cavity, where provision has already been made for its reception and nourishment. Before reaching the uterus, the fertilized ovum must pass through the isthmus, the narrowest portion of the tube.

Pathologic Physiology.

Obstruction of the passage of the fertilized ovum may occur either in the convoluted portions of the tube, (ampulla and infundibulum) or in the isthmus, causing retention and ectopic or tubal pregnancy. Examination of the 66 cases studied, in which the preoperative or postoperative diagnosis was ectopic gestation, showed that ectopic gestation occurred in the middle (ampulary) portion 8 times, in the distal (infundibulary) portion 18 times, and in the proximal (in or near the isthmus) portion 8 times (including two cases occurring in the cornu of the uterus). It is apparent from this study that pregnancy more commonly occurs in the convoluted portion; other observers have found similar incidence. These same cases show that ectopic gestation occurs about as frequently in the right as in the left tube—31 in the right and 29 in the left tube.

The uterine hyperplasia and decidual reaction occurring during ectopic gestation are identical with that found in normal uterine gestation, as long as the embryo is alive. With the death of the embryo, however, the superficial, compact portion and, sometimes, part of the spongy layer are cast off entirely, but usually in small particles.

Etiologic Factors.

It has been stated repeatedly that pregnancy in the tube would not occur unless some pathologic change has previously taken place in the tube. These pathologic changes may be the result of previous inflammations, congenital anomalies, mechanical effects, postural changes, previous pregnancy, menstrual irregularities, abortions, miscarriages, normal menstrual back flow, and appendicitis.

The Mayo Clinic reports that chronic inflammatory changes involve both tubes about equally; the report includes in this group salpingitis following artificial abortion, gonorrhea, and the use of intra-uterine contraceptives.

In Helsingfors, Finland, from 1901 to 1930, ectopic pregnancy increased 2½ times in relation to mature women, and 4 times in relation to conceptions. Abortions increased 6 times in relation to mature women, and 11 times in relation to conceptions. Criminal abortions during this time increased to 92% of all obortions. Prematurity doubled, especially among unmarried women.

The absolute and the relative increases of gonorrhea were the most important factors in the increase of extra-uterine pregnancy; the number of infected persons increased from 5.4 to 11.6 per 1,000. Between 1920-30, adnexal inflammation, chiefly gonorrhea, was present in 76%; abortion preceded ectopic gestation in 33½%; puerperal infection after abortion and prematurity were lesser, but important, factors. Sterility of about 5 years' duration after abortion was present before the ectopic gestation occurred. Frequently appendicitis, operated and non-operated, had occurred previously.

The most troublesome inflammatory changes secondary to gonorrhea occur chiefly in the tubes, causing abscess, followed by occlusion or partial obstruction.

Although gonorrhea is one of the commonest causes of tubal inflammation, there are many others. During menstruation, it is not unusual that some of the menstrual discharge enters the tube, as a result of back pressure within the uterus, and causes irritation to the tubal mucosa, which may result in some mild inflammatory change in the mucosa. During the menstrual cycle occurs also a normal engorgement of the tube, contributing to, or furthering, the inflammatory process set up by the

irritation of the menstrual fluid. During a previous uterine pregnancy the tubal wall and mucosa show physiologic engorgement, with thickening of the mucosa and enlargement of the folds of the convolutions; some of these changes may persist after termination of the normal pregnancy. The same changes may not disappear after abortion, miscarriage, or prematurity.

Atrophic changes may occur at any time, but more commonly toward the end of the child-bearing period. These changes are characterized by the disappearance of cilia from the mucous membrane, the diminution in size of the tube and lumen, and the shrinking of the mucosal folds.

Acute inflammation is characterized by redness, increased local temperature, pain, and swelling. Accompanying these are interstitial, surface or mucosal, hemorrhagic, serous or purulent discharges or exudates, which may cause occlusion of the lumen or obstruction of the tube. If the inflammation persists, progressive destruction of the mucosa and invasion of the connective tissue and musculature may occur, with resulting scarring, torsions, or adhesions. When the inflammation subsides, more or less permanent damage may have occurred to bring about the same results—occlusion, or obstruction of the lumen. Low-grade continuous infection (chronic) produces retrograde changes in the tissues with similar results.

Disease of contiguous structures, particularly the ovaries, the uterus, the appendix, and the bowel, play some part by exercising an influence on the tube because of proximity or pressure: proximity, allowing infection to spread to the tube, setting up an inflammatory reaction, or including the tube and massing; pressure, causing kinks, or occlusion of the lumen of the tube.

Tubal insufflation, the procedure intended to determine the patency of the tubes, may readily set up inflammatory reactions by breaking up old scars or adhesions and, although opening the tube, promote new scars conducive to ectopic gestation.

Of the congenital anomalies, persistence of the spiral twists of the embryo is the commonest developmental change. Diverticula occasionally are found; accessory tubes or rudimentary tubes, rarely.

In asthenic states, atony of the musculature, together with sluggishness of the ciliated epithelium, may delay passage of the fertilized ovum until it is too large to pass through the tube into the uterus.

Endocrine deficiency, particularly thyroid, pituitary, and ovarian hormonal deficiency, undoubtedly exerts some influence on the implantation and growth of the ovum in the tube as well as in the uterus.

Adhesions between contiguous structures and the tube may cause occlusion or obstruction of the tube.

There was no indication of postural effects, although the Mayo Clinic report notes that sleeping on the right side is a possible factor.

In these 66 cases, gonorrhea was never a factor; chronic inflammation was noted in 11 cases; previous salpingitis in 1; previous abortion in 2; previous miscarriage in 8; appendicitis in 6; menstrual disorders in 13; previous pregnancy in 24; cystic ovaries in 8; uterine fibroid in 2; tortuosity in 2; tubal insufflation in 1, and chronic disease in 2. A classification of the etiologic factors is presented in Table A.

TABLE A

Etiologic Factors

1. Anatomical abnormalities		
Type	No.	
Patency of tube	13	
Occlusion of tube	7	
Adhesions of tube	15	
Tortuosity of tube	1	
2. Chronic Infections		
Type	No.	
Cystic ovaries	8	
Salpingitis-acute	1	
Previous appendicitis	6	(Coincidental 5)
Chronic disease	2	
Chronic inflammation (salpingitis)	11	(With 9 in opposite tube)
3. Mechanical Agencies		
Type	No.	
Insufflation	1	
4. Previous pregnancy	24	
5. Menstrual Irregularities		
Type	No.	
Normal	6	
Irregular	10	
Metrorrhagia	3	
6. Interrupted Pregnancy		
Type	No.	
Miscarriage	8	
Abortion	2	
7. Previous attacks	3	

The age limits are those of the child-bearing period; in this series 37, or 56%, occurred between 21-30; 21, or 31.8%, between 31-40; 6, or 10%, 41 and over; and 2 with no age given. Davidson reports 76% between 22 and 36 years.

The ectopic gestation in 24 cases occurred from 1 to 17½ years after the last normal uterine pregnancy; usually, however, it was from 3 to 5 years.

Pathology.

The pathologic picture of the ectopic tube is one of acute inflammatory reaction. It begins with engorgement of the entire wall, causing swelling. Very quickly the mucosal surface and the musculature are invaded by trophoblasts and the growing chorionic villi to provide nourishment for the embryo. This condition causes increased swelling, interstitial hemorrhage, and pressure, with degeneration of the supporting tissue, necrosis, and often rupture.

At times the ectopic mass is expelled from the tube (tubal abortion) into the abdominal cavity, because the mass fails to remain attached to the tubal wall, owing to endocrine insufficiency or as the result of tubal swelling and hemorrhage behind the ectopic mass.

A review of the pathologic findings in these 66 cases reveals acute inflammatory changes in practically all cases, but chronic inflammation in only 11 of them. Of the acute phenomena, free hemorrhage occurred most commonly, and hemorrhage into the tissue, tubal swelling, and hypertrophy, in the order in which they are given, were the next most frequent occurrences. Acute inflammatory changes were described in 31 cases, degenerative changes in 6, necrosis in 2, invasion of the wall in 8. According to the reported findings 28 were ruptured; 32 were intact; only 7 were occluded, and 13 were patent. The condition of the other cases was not reported.

Of the developmental anomalies, tortuosity was described only once. Of the chronic inflammatory changes, adhesions were found in 15 cases and cystic ovaries in 8. Physiologic changes were noted in 6 cases where rupture had occurred early, chronic salpingitis in 1, and accompanying appendicitis in 2.

A summary of the pathologic findings is given in the following Table B.

TABLE B

Pathology

Type	No. of cases
Free hemorrhage	37
Hemmorrhage in tissue	24
Rupture	28
Intact	32
Patent	13
Occluded	7
Adhesions	15
Tortuosity	1
Cystic ovaries	8
Uterine hypertrophy	6
Swelling and hypertrophy of tube	30
Necrosis	2
Degenerative changes	6
Chronic inflammation (salpingitis)	11
Invasion of wall	8
Inflammatory changes (incidental)	31
Normal physiologic changes	6

Hemorrhage may be a very serious problem, or it may be only hemorrhagic infiltration of the walls of the tube. Free hemorrhage may be extensive, often amounting to 3,000 cc. of blood free in the abdominal cavity. Free, serious hemorrhage may occur with or without rupture of the tube, but more commonly with rupture. If rupture of the tube occurs, hemorrhage may seriously endanger the life of the patient and most rarely does the embryo survive. In these cases the tube ruptures and the embryo becomes attached to a neighboring structure, i. e., the bowel, the peritoneum, the uterus, the ovary. There have been reports of the living foetus being removed surgically at term, but in most cases of the above attachments death ensues and the foetus forms a calcified mass.

As a general rule, the opposite tube undergoes normal physiologic changes characterized by engorgement and swelling, often simulating to the untrained observer an acute inflammatory process. However, when chronic inflammation is present, it is found with equal frequency in both tubes.

A summary of the condition of the opposite tube follows.

TABLE C

Pathologic Changes in the Opposite Tube

Type	No.
Normal	3
Previously removed	3
Ruptured	1
Patent	1
Occluded	1
Adhesions	7
Tortuosity	1
Chronic inflammation	8
Acute inflammatory changes	5
Physiologic changes	2

Diagnosis.

The diagnosis of chronic ectopic pregnancy is based on prolonged bleeding, little discomfort, but more or less constant pain in either quadrant and often on the opposite side, rectal irritation, nausea, and vomiting. Davidow, of the Michigan State Medical Society, reports that 74% were diagnosed tube-ovarian or cul-de-sac abscesses; in the same report, 150 of 218 cases showed evidence of tubal inflammation, from acute to hydrosalpinx.

The sedimentation rate offers an aid, in this, that it is slower than in acute inflammatory processes but more rapid than the average normal, except with secondary infection. The white count shows a total rise, but there is no change in the shift; the red count shows a secondary anemia.

The diagnosis of acute ectopic pregnancy is not always easy. The history of a sudden development of pain in the lower abdomen, of a delayed or missed period after a period of sterility, accompanied by vaginal bleeding and signs of shock, together with a tender cervix, are salient points in the diagnosis. In this series 11 had no menstrual delay; 15 missed 1 cycle; 8, two cycles; 10, three cycles; 1, four cycles; 2, six cycles; 80% showed signs of shock; all had low abdominal pain and tenderness, and only 50% reported pelvic mass and tenderness.

Further aids in the diagnosis may be obtained from the white blood count and sedimentation rate. Pregnancy tests are also of value. A negative Ascheim-Zondek test simply excludes a living tubal pregnancy, but does not rule out a dead tubal pregnancy. A positive test indicates a living foetus which may be

uterine or extra-uterine. The uterus is often enlarged, adding to the difficulty of diagnosis and simulating early threatened abortion.

Vaginal bleeding occurs with destruction of the uterine decidua, which does not begin till death of the foetus; therefore, the non-bleeding cases are the more dangerous, in this, that the foetus in the tube is growing and may cause rupture of the tube at any time, with serious internal hemorrhage.

Microscopic study of the ovary, when available, reveals the presence of trophoblasts (foetal cells) in varying stages; i. e., actively growing, not living, degenerated, or necrotic. Section of the ovary further shows varying traces of corpus luteum of pregnancy, depending on the state of the trophoblasts. That there is a definite relationship between corpus luteum of pragnancy and trophoblasts seems apparent, in this, that with dead trophoblasts there was an absence of corpus luteum, but with a living foetus and living trophoblasts there was good corpus luteum of pregnancy. It would appear, therefore, that injury to the pregnancy causes death of the foetus; death of the foetus is followed by degeneration of the corpus luteum; after the degeneration of the corpus luteum, the trophoblasts may continue to grow for some time. This indicates a hormonal influence of the foetus on the corpus luteum. It is known that in uterine pregnancy the corpus luteum hormone supports continued development of the foetus, but its absence in early pregnancy causes miscarriage. It seems also that the corpus luteum is dependent on the foetus. Borner found that, when the implantation of the ovum is disturbed, degeneration of the corpus luteum begins.

Sampson noted that only the cases of ectopic pregnancy which had intact uterine decidua did not have vaginal bleeding; the action of the tubal pregnancy, through the corpus luteum, on the uterine decidua is indirect, uterine bleeding being the first sign of degeneration of the corpus luteum caused by the death of the embryo. When the uterus was removed in cases of intact ectopic pregnancy, the uterine decidua was uninjured and the corpus luteum was in good condition. When the foetus was dead, the corpus luteum was absent or degenerated and the uterine decidua thrown off. Uterine bleeding does not occur until some time after the death of the foetus. Internal hemor-

rhage, however, may and often does precede the uterine bleeding. When this internal hemorrhage is not recognized promptly, shock may be profound.

In the series under consideration, it is of interest that 37 had vaginal (uterine) bleeding and 6 were reported to have uterine hypertrophy. The bleeding, for the most part, was from a few hours' to several weeks' duration. Some of the most acute cases were not bleeding from the vagina. Vaginal (uterine) bleeding occurred in 26 of the ruptured ectopics, and in 11 of the intact ectopics. In 44 cases the pathologic report noted the presence of chorionic villi, but did not define the state; while in 6 cases the pathologic report noted degenerated chorionic villi.

Differential diagnosis must rule out other intra-abdominal lesions; that this is not a simple matter will be seen from an examination of the diagnoses made in the cases studied (Table D). Although all were based on intra-abdominal pathology, it shows that 18 different diagnoses were made and that the chief condition found was ruptured ectopic or tubal pregnancy; one case showed rupture of the tube opposite the site of the ectopic.

TABLE D

Preoperative Diagnosis		*Postoperative Diagnosis*
Type	No.	
Ruptured ectopic	23	10 Ruptured; 13 Intact
Acute appendicitis	4	3 Ruptured; 1 chronic salpingitis with appendicitis
Cystic or ruptured ectopic	3	2 Ruptured; 1 Intact
Ectopic pregnancy	16	3 Ruptured; 10 Intact, 2 not operated, 1 uterine pregnancy
Ectopic or salpingitis	3	2 Ruptured; 1 Intact
Ectopic or appendicitis	1	1 Ruptured with acute appendicitis
Tubal abortion	3	1 Ruptured; 2 Intact
Abdominal mass	2	2 Ruptured
Ovarian cyst	1	1 Ruptured
Ectopic or tubal abortion	2	1 Ruptured; 1 Intact
Abdominal pregnancy	1	
Exploratory laparotomy	1	1 Ruptured
Chronic endometritis or ectopic	1	1 Intact
Bilateral ectopic	1	1 Ectopic with rupture of opposite tube
Ovarian pregnancy	1	1 Ruptured ectopic
Ectopic and endocerviatis	1	1 Intact ectopic
Oophoritis and cholecystitis	1	1 Ruptured ectopic
Hypertrophic endometritis	1	1 Intact ectopic

Treatment.

There is only one treatment of ectopic pregnancy—surgical removal of the affected tube. Surgical opinion is unanimous. Surgeons insist on the removal of the tube as soon as the diag-

nosis is made or the ectopic tube found. This surgical opinion is founded on the assumption of these factors: The tube is definitely pathologic by reason of acute inflammation incidental to the ectopic gestation; it is likely that the tube was pathologic prior to the ectopic gestation; the mortality rate is low, especially before rupture, and not high at the time of rupture or after rupture, the removal of the tube and ovary does not greatly lessen the likelihood of subsequent pregnancy.

It is probable that the foetus is dead by the time vaginal bleeding occurs; but that absence of bleeding does not necessarily imply intact ectopic pregnancy. The removal of both tubes and ovaries is not justified in the child-bearing period; the probability of a recurrence is slight. It is probable that it may be seriously doubted whether or not there is sufficient evidence to assume that the tube has been the seat of previous disease.

It is the opinion of most pathologists that the acute inflammatory process occasioned by the presence of an ectopic gestation so distorts the previous structure or previous structural changes that it is impossible to observe any old pathology. The Mayo Clinic report gives only 13% chronic tubal inflammation, as against 16% in this series.

That the tube is the seat of acute pathology is unquestioned; ample evidence of swelling, cellular reaction, hemorrhage, hemorrhagic infiltration, and necrosis is present in nearly all cases, except possibly those of tubal abortion. Davidow reports 130 out of 218 cases showing evidence of tubal inflammation; in this series all showed evidence of acute inflammation.

Prognosis.

The mortality rate is low, from 3% to 5%. In this series only 1 death occurred in 66 cases—less than 2%.

The likelihood of subsequent pregnancy after removal of the tube is not reduced, certainly not by 50%. Of 84 patients of 100 ectopic reported by the Mayo Clinic, 31 became pregnant, 28 (33%) intra-uterine and 3 ectopic (36%). These 28 patients had 47 intra-uterine pregnancies; 32 full term, 3 stillbirths (syphilis in 2), 4 premature, and 10 miscarriages. According to the same report 21 pregnancies occurred in 14 patients having both ovaries after removal of the tube, and 11

pregnancies in 7 patients having one ovary after removal of the tube and ovary.

The removal of both tubes, or of both tubes and ovaries, at the time of operation for ectopic gestation in one tube is not justifiable. The severe hemorrhage and shock, or the acuteness of the disorder, precludes, or should preclude, more than immediately necessary surgical procedures. The opposite tube, or tube and ovary, commonly shows physiologic reaction owing to the ectopic; this condition invariably disappears after the removal of the ectopic, and the tube returns to normal.

The probabilities of recurrence are generally conceded to be remote, not more than 5%. In this series only three had had previous ectopic pregnancies, which is about 4.5%; about 43% have normal uterine pregnancies.

Although there have been recent reports of term delivery of unruptured ectopics with a living normal child (Richards), this is most unusual.

If there is no operation and the ruptured or ectopic tube remains undisturbed, the foetal membranes may become attached to the peritoneum of the abdominal wall or the peritoneal covering of the abdominal organs, thereby giving rise to an intra-abdominal pregnancy. One of two things then may take place: either the foetus continues to develop to term, when it must be removed by surgical interference, or, after some time, the foetus dies and becomes a foetal cyst or calcified mass. These latter conditions commonly cause considerable discomfort, but quite often are asymptomatic. Gounet reports a patient carrying to full term a uterine pregnancy ten years after discovery of and without disturbing an extra-uterine calcified foetus. Schuhl reports 89 uterine pregnancies, 13 abortions, 45 premature, in the presence of retained extra-uterine foetal cysts in 56 women. The mortality was 23% in 39 cases. Funck-Brentam, Demelin, and Klein report that pregnancy in cases of retained foetal cysts may evolve normally.

However, these are the exception, not the rule; certainly, it is not recommended that ectopic pregnancy be not treated, hoping for the development of a foetal cyst.

Summary.

In conclusion, it is certain, from careful review of the literature and a study of a number of cases, that all tubal pregnancies show acute incidental inflammation of the tube; few show demonstrable chronic inflammatory changes. Occlusion or patency of the tube obviously is not a critical etiologic factor, but rather a result of ectopic gestation.

One of the certain signs of a dead foetus is vaginal bleeding. A negative Ascheim-Zondeck shows death of foetal cells; a positive, living cells. Lack of staining (spotting) may be a danger sign, rupture may occur at any time. The foetus dies first, degeneration of corpus luteum occurs next, causing the casting off of uterine decidua, with uterine bleeding. Surgery offers the only satisfactory treatment.

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ECTOPIC GESTATION—II.

Moral Aspects.

THERE are two decrees of Holy Office referring directly to the moral aspects of the case of ectopic gestation. The first, issued May 4, 1898, states that it is licit to perform the operation called laparotomy for the purpose of removing the ectopic foetus, provided that serious effort is made to save the lives of both the mother and the child. The text of this decree and the text of the others referred to in this article are appended. The obvious sense of this decree is that the operation is illicit unless the foetus is viable, because otherwise there could be no serious effort to save its life. Any doubt as to its meaning, however, is taken away by the subsequent decree of March 5, 1902, which declares that the ejection of the immature foetus is always illicit. This decree further lays down certain conditions for the licitness of hastening the birth of even the viable foetus. This decree calls attention to the previous one and states that its own regulations are in conformity with it.

Besides these two decrees directly concerned with the ectopic foetus, there are two others that have a bearing upon it, even if only indirect, namely, those of May 28, 1884, and of August 14, 1889, the latter excluding any operation directly harmful to the foetus or to the mother. At first there was some question about the meaning of the decree of 1884, because of the wording " tuto doceri non potest," but the difficulty is removed by the explicit and unescapable assertion of the succeeding one.

These decrees of Holy Office, therefore, even if they are understood in the strictest possible sense, certainly exclude anything that tends toward the direct killing or ejection of the immature foetus. It is to be noted that general moral principles are, and have been, in conformity with these decrees. The ejection of the living non-viable foetus from the womb, the Fallopian tube, or any other organ of the mother is illicit because it is tantamount to direct killing. Obviously, the use of X-rays, electric current, or such operations as craniotomy, when they are directly fatal to the foetus, are also wrong. Every operation directly harmful to the foetus is condemned by the decree of 1889.

While there have been theologians who defended the licitness of ejecting the foetus even from the womb, when this act is necessary to save the mother's life, they are to be found only among those who wrote before these authentic regulations of the Holy Office were promulgated. Probably the best known of these theologians and the most recent was Lehmkuhl, who in the early edition of his work stated that it is licit to induce abortion in the event there is actual danger to the life of the mother which can be prevented in no other way (Lehmkuhl, *Theologia Moralis, Edition 1890,* cap. iii, no. 841, III). Others, including Sanchez and Layman, admitted this view, but only for the time during which the foetus was not yet considered to have a rational soul (Sanchez, *De Sancto Matrimonii Sacramento,* I, IX disp. XX n. 9; Layman, *Theologia Moralis,* I, iii, p. 293). In regard to this view, there are two propositions condemned by Innocent XI, March 2, 1679, which can only with difficulty be interpreted in a way that would not be contrary to this opinion. These two propositions are included with the decrees of Holy Office at the end of this paper.

The contrary opinion, however, was defended by the vast majority of theologians even before the decrees were published, among them Lessius, De Lugo, La Croix, Gury, and Genicot. Most of these are mentioned in the article on abortion in the *Dictionnaire de Theologie Catholique.* Gury and Genicot are perhaps the most popular. The view of Gury is expressed in vol. I, page 328; that of Genicot in his *Theologiae Moralis Institutiones,* vol. I, page 343. It is to be noted that the latter author refers explicitly to extrauterine pregnancies. Since the promulgation of the decrees, the conclusion is unanimous with regard to the direct removal of the foetus. All later theologians say that the direct removal of the foetus, whether from the womb or from the Fallopian tubes, is illicit, for, as Merkelbach states, there is absolutely no reason for making a distinction between the foetus in the womb and one outside, as far as the morality of the act is concerned (Cfr. also Eschbach, *Disputationes Physiologico-Theologicae,* p. 472). This view with regard to normal gestation, and to ectopic gestation as well, is held by Aertnys Damen (*Theologia Moralis,* vol. I, no. 583); Pruemmer (*Manuale Theologiae Moralis,* vol. II, no. 146); Noldin (*De Peccatis,* no. 343); Merkelbach (*Summa Theologiae Moralis,*

vol. II, no. 362; also *Quaestiones de Embriologia,* p. 48); and even by Davis, one of the more liberal writers on the subject of ectopic gestation (*Moral and Pastoral Theology,* vol. II, p. 138, p. 147).

While all the more recent theologians accept these decrees in so far as direct abortion is concerned, and even with regard to the ectopic foetus, many conclude that any interference with the foetus that is only indirect would not be included in these responses of the Holy Office. This is the contention of Pruemmer, Davis, and the other authors mentioned above. No good argument can be advanced for rejecting this view if the principles regarding the indirect voluntary are admitted. Some confirmation can even be drawn from the decree of August 14, 1889, which explicitly refers to direct killing . . . " directe occisivam foetus vel matris gestantis."

It would, therefore, be licit to remove a cancerous womb which is here and now dangerous to the mother or to ligate the Fallopian tubes or arteries to prevent her bleeding to death, even though these actions result also in the death of the foetus. Such operations would be licit only when the death of the foetus is brought about indirectly. It is not easy to determine in all cases if the killing is indirect. There can be little serious doubt that the killing is indirect when there is actually a pathological condition of the tube which is at present dangerous to the mother's life. In this case there would be no difference, from the moral point of view, between removing the tube and removing a diseased womb which is placing the mother's life in jeopardy.

Some go so far as to say that in all cases of ectopic gestation there is such a pathological condition of the tube. Hence, they say, the tube containing the ectopic foetus can in all cases be removed. The moral question, therefore, according to this opinion, would be one of method rather than of substance, for as long as the foetus is not directly removed, there would always be a time when the pregnant tube itself would become dangerous to the mother, and so every ectopic foetus could at some time be removed.

Some authors go still further. Davis and others assert that this pathological condition is present during the entire time of gestation and hence, they say, the tube can be removed at any

time during the pregnancy. They say also that while the condition of the tube may not at the moment be dangerous to the mother, it is certain to become so, and since there is only the remotest probability that the foetus will come to term, it is not necessary to wait until the danger is actually present. It must be admitted that Davis is not very positive in his assertions, proposing his views more in the form of rhetorical questions, but there cannot be much doubt as to his opinion. Some of the arguments he brings to bear, notably those drawn from professional ethics and practice, tend more to cloud the issue than to clarify it. Lawsuits and loss of standing in the medical profession are undoubtedly important considerations, but they can have no bearing on the principal point at issue, namely, whether there is a pathological condition of the tube dangerous to the mother at all times.

Now, in order to make applicable the principles governing the indirect voluntary, it must be shown that the danger to the mother results from the condition of the tube itself and not merely from the hazard of pregnancy. If it is the presence of the foetus that is causing the danger to the mother, then it is the removal of the foetus that relieves her. If moralists allowed this, there could be no clearer exemplification of the false principle that the end justifies the means. On the other hand, if the danger comes from the diseased tube itself, then it is the removal of the tube and not of the foetus which saves the mother. This would, indeed, be a case of the voluntary "in causa" (cfr. Gury, p. 330 footnote).

Davis insists that the moralist must rely upon medical opinion to determine whether or not a pathological condition of the tube exists. To this contention there can be no objection. But it must be remembered that medical opinion is far from unanimous on the point. Furthermore, even when medical experts seem to be in complete accord there is danger in reaching the conclusion that the moralist should accept their statements at their face value. Physicians cannot be expected to be familiar with the field of moral theology any more than the moralist can be expected to be familiar with the field of medicine. Because of his misunderstanding of the exact point involved, the physician may reach conclusions that seemingly sustain some moral doctrine which conclusions upon closer examination are found to be

of little practical value. There is certainly no agreement on the part of medical men that in all cases of ectopic gestation there is during the entire period of pregnancy a pathological condition of the tube. The majority of the answers of physicians mentioned by Davis (pp. 155-158) can be interpreted as meaning that the doctors in question are satisfied that there is as much danger to the mother in tubal pregnancy as would be found, for instance, in the case of cancer of the womb, if not more. Just as danger to the mother could arise from the mere presence of the foetus in the womb, so also it can arise from the mere presence of the foetus in the Fallopian tube. To remove the Fallopian tube in such instances could hardly be justified, any more than the removal of the womb.

The question of danger to the mother, therefore, is a secondary consideration—an important one, of course, but only if it be antecedently established that the death of the foetus is not a means to the end. There are then two problems that must be solved, the most important of which is to determine that the death of the foetus is not *per se* intended, that it is not a means of saving the mother's life. Once this is established, the second problem can be taken up, namely, whether or not there is sufficient reason for permitting even the death of the foetus.

Now, it seems apparent that a majority of the doctors to whom this questionnaire was sent gave due consideration only to this second point — that is, permitting the death of the foetus. The physicians answered almost unanimously in the affirmative. There can be little doubt that as time goes on tubal pregnancy is extremely dangerous to the mother, and hence if the physician is on firm ground regarding the first point, namely, that the tube itself is the cause of the danger, there would at times be no difficulty regarding the existence of a sufficient cause for permitting the death of the foetus. This would not be the case during the entire time of tubal pregnancy, because there is no immediate danger of death to the mother at all times. However, it is on the first point chiefly that certitude is lacking. If the danger to the mother results merely from the pregnancy, it would be just as wrong to remove the tube as to remove a pregnant womb when the pregnancy is dangerous.

Even if it were admitted that there is a pathological condition of the tube, at least in the late stages of the development of the

ectopic foetus, there still would be no certitude that such a condition is seriously dangerous to the mother from the very outset of the tubal conception. The difficulty of diagnosis will make the necessity for a decision extremely rare in the early stages of the pregnancy. There is, however, a possibility that the surgeon, while performing an operation for some other purpose, may be confronted with what seems to him to be a tubal pregnancy in its early development. Most authors maintain that in such a case it would be necessary to wait until it is established that the tube does not contain a foetus, or that the foetus is dead, before removing it. There is a possibility, as physicians testify, that it will come to term, but that possibility is so remote that it can be neglected. In the view of Davis and of others, however, it would be licit to remove the tube immediately, since it can be foreseen almost with certitude that the danger to the mother will readily develop.

This view takes too much for granted. It supposes that there is always an opportunity to say that the removal is indirect, and it supposes, further, that there is always a sufficient cause for permitting an evil effect. It seems to be the belief of these authors that once an effect is shown to be indirectly voluntary, then automatically it becomes licit to place its cause.

This supposition is incorrect. To permit an evil effect, there must be a proportion between it and the good effect which is directly intended. Such a proportion exists when there is imminent danger to the mother. Certainly it must be admitted that the life of the mother is at least equivalent to that of the foetus. To save one life when two are in danger, one can permit the loss of the other. If, however, the danger to the mother is not imminent and the life of the foetus is at least abbreviated by the operation, there would seem to be no proportion between the two effects. While it is true, very likely, that the foetus in the Fallopian tube will never become viable, and hence there is little hope of saving it, it still remains also true that the preservation of that life as long as possible is a good that cannot be foregone unless there is adequate reason. The life of the foetus, according to the law of justice, is to be protected as far as possible (Merkelbach, *Quaestiones de Embriologia,* p. 47). The difficulty of undergoing expectant treatment and the need for a future operation do not seem to be reasons sufficient to justify permitting the death of the infant.

Furthermore, the fact that the condition of the tube itself is not seriously dangerous to the mother at all stages of the development of the ectopic foetus seems to be indicated by the medical practice of not removing the tube in which the pregnancy does not occur even when there is a definite pathological condition of the tube. It would seem, then, that it is the development of the foetus which makes the condition of the tube dangerous to the mother—if, indeed, it can be admitted that the tube becomes dangerous in all cases—but it is not dangerous from the beginning. The danger, it seems, is avoided in this case by preventing the development of the foetus. Such a thing could never be justified.

In particular cases where there is a definite pathological condition of the tube endangering the mother's life, the surgeon can conscientiously remove the tube. Whether or not such a condition exists, it must be confessed, is primarily a medical question, to be answered by those who are experienced in the field and who understand the exact point at issue and not by the *a priori* argumentation from the very doubtful premise that there is at all times such a condition in cases of ectopic gestation. When this is established in particular cases there is no reason on moral grounds why the surgeon should not remove the tube, or the part affected, for the purpose of saving the mother's life, permitting the death of the foetus, which will in any case very likely die within a short time. Until this is certain, however, there is grave danger that the surgeon in operating will save the mother by killing the infant, or at least by removing it. In both cases the killing is direct and therefore illicit. Whatever be the attitude or practice of the surgeon, he should at all times be prepared to obey any further decrees of the Holy See, if any should be promulgated.

With our present knowledge, it is extremely difficult to defend as a general norm that the surgical removal of the tube is always licit. It must be remembered that the Holy Office forbids at least any action that directly affects the life of the foetus. While these decrees are not infallible or irreformable, it seems certain that this prohibition will not be revoked or modified. This is a conclusion similar to that of Coppens, as stated in his article on abortion in the *Catholic Encyclopedia*. Unless these decrees are purely theoretical, then there must be some cases of

ectopic gestation in which the removal of the tube is wrong. Otherwise, the decrees are devoid of practical value. With regard to indirect killing, there is nothing authoritatively stated. Aertnys-Damen ventures the hope that in this difficult matter a safe norm of action will be forthcoming from the Holy See. It seems, however, that some theologians, placing undue emphasis upon indirect interference with the foetus, assume without sufficient evidence from the medical profession that in all cases of ectopic gestation, from the moment of conception, there is a pathological condition of the tube, and therefore its removal is always licit. This contention puts a strain on moral principles, medical evidence, and the decrees of the Church.

It is important for priests to remember that many physicians insist that it is very difficult to diagnose ectopic conception, especially in the early stages. The absence of a foetus or the presence of a dead one can more readily be recognized. In such cases, which are comparatively frequent, there is no difficulty from the moral point of view, as far as the right to life of the foetus is concerned. There may, of course, be other moral questions involved, such as that of the mutilation of the individual. Merkelbach says, in terms that are perhaps too general, that if a living foetus is present, laparotomy cannot be performed unless the foetus is viable. He quotes hesitantly the opinion of Noldin and Antonelli—that in doubt about the presence of the foetus, it would be licit to remove the tumor to save the mother's life.

Priests should insist before giving advice in practical cases that physicians be sure that there really is a pathological condition of the tube.

If a questionnaire were prepared by specialists in this field for Catholic hospitals and if they were requested to report on all cases of ectopic gestation with which they come in contact, doubtlessly a good deal of advantage would accrue to both the physician and the moralist. The questionnaire should be as detailed as possible and cover every phase of ectopic gestation from the medical point of view.

The following decrees of the Holy Office are quoted from the *Collectanea S. Congregationis de Propaganda Fide*, edition 1907. They differ in minor respects from the variety of texts offered in the manuals of Moral Theology.

1. Decree of Holy Office, May 4, 1898. Coll. 1997.

3. Estne licita laparotomia, quando agitur de pregnatione extrauterina, seu de ectopicis conceptibus?

R. ad 3. Necessitate cogente, licitam esse laparotomiam ad extrahendos e sinu matris ectopicos conceptus, dummodo et foetus et matris vitae quantum fieri potest, serio et opportune provideatur. SSmus. adprobavit.

2. Decree of Holy Office, March 5, 1902. Marianopol. Coll. 2131.

"Utrum aliquando liceat e sinu matris extrahere foetus ectopicos adhuc immaturos, nondum exacto sexto mense post conceptionem?

Negative iuxta decretum fer. IV, 4 Maii, 1898, vi cuius foetus et matris vitae, quantum fieri potest, sero et opportune providendum est; quoad vero tempus, uxta idem decretum, orator meminerit, nullam partus accelerationem licitam esse, nisi perficiatur tempore ac modis, quibus ex ordinarie contingentibus matris ac foetus vitae consulatur."

3. Decree of Holy Office, May 28, 1884. Coll. 1618.

"An tuto doceri possit in scholis catholicis, licitam esse operationem chirurgicam quam craniotomiam appellant, quando scilicet ea omissa, mater et infans perituri sunt; ea e contra admissa, salvanda sit mater infante pereunte?

R. Tuto doceri non posse.

4. Decree of Holy Office, August 14, 1889. Coll. 1716.

"In scholas catholicis tuto doceri non posse licitam esse operationem chirurgicam, quam craniotomiam appellant, sicut declaratum fuit de 28 Maii 1884, et quamcumque operationem directe occisivam foetus vel matris gestantis."

The following propositions, condemned by Innocent XI, March 2, 1679, are quoted from the *Enchiridion Symbolorum*, Denzinger-Bannwart.

1184. Prop. 34. "Licet procurare abortum ante animationem foetus, ne puella deprehensa gravida occidatur aut infametur."

1185. Prop. 35. "Videtur probabile, omnem foetum (quamdiu in utero est) carere anima rationali et tunc primum incipere eandem habere, cum paritur: ac consequenter dicendam erit, in nullo abortu homicidium committi."

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THE BASIS OF CATHOLIC ACTION.

WHEN Catholicism emerged from the shadow cast by the anti-clerical liberalism of the nineteenth century, passive endurance of the conditions imposed on it was exchanged for an attempt to Christianize the secularized civilization of the time. At first it was attempted to do this through political agencies similar to those of the various parties represented in the parliaments of the countries concerned. Central blocs were formed which, although the membership was not confined to practising Catholics, took the papal encyclicals on social questions as their guide. These were able, in several European countries, including Germany, Austria, Italy and France, to register a measure of success.

But the times were against them. Catholicism's organized invasion of the political sphere synchronized with the decay of the party system, and, in the National Governments which were coming into existence, there was no room for the blocs that had been formed. Moreover, as these were not officially recognized by the Church, but admitted all who sympathized with Catholic social and cultural ideals, it soon became evident that they were liable to show the same worldly characteristics as were associated with other parties. The temptation, when they found themselves opposed by the type of politician to which liberalism had given birth, to adopt similar methods was too strong to be resisted. Even if the leaders and certain individuals were devout Catholics, the party as a whole might be dominated by a spirit alien to that of Christianity. For these reasons the Center Parties fell into disrepute, and it became evident that if Catholic influence was to be brought to bear on the everyday world, it must be in some other way. Therefore, as Mr. F. R. Hoare says in his recently published and instructive book on *The Papacy and the Modern State,* it was " not surprising that a Pope coming to the Chair of St. Peter in 1922 should have determined that (so far as it lay with him to decide) the impact of Catholics upon civil society should be transferred from the field of party politics to the definitely supernatural plane of Catholic Action. For Catholic Action as he conceived it was calculated to fill just that void in civic and social life which the naturalistic outlook of the past era had created."

The province of Catholic Action as conceived by Pius XI, to quote Mr. Hoare again, " is the supernatural, which is Christ in action in the soul. Its primary work is the supernatural formation of mind and conscience; in other words, the formation of a Catholic mind and conscience properly so-called, especially in the young. The learning of the catechism and the reception of the sacraments, though fundamental and essential, are not enough. The mind must learn to think supernaturally, and the will must acquire supernatural habits, over the whole range of their activities in the world.

" This differentiates Catholic Action from the work of the association and fraternities whose aim is primarily the personal holiness of their members. Personal holiness is for Catholic Action the beginning, not the end, of its special work. Catholic Action is essentially outward looking, reaching out towards every proper lay activity in civil society. From this comes the official definition, ' the participation of the laity in the apostolate of the hierarchy.' It is the action of laymen carrying a supernatural bent of thought and will into the whole of society, from workshops to legislatures. Under the direction of the hierarchy it penetrates into places into which the hierarchy cannot penetrate. . . . But party politics are always forbidden to it, and it is not difficult to see why. In party politics supernatural motives can seldom if ever keep the first place. Moreover, the issues over which they contend are ordinarily technical political questions for which supernatural considerations do not provide solutions. In any case, any particular objective for which the party may be contending is always liable to be subordinated to the general welfare of the party itself, a possibly legitimate but unquestionably not a supernatural end." The point to be noted here is the definitely Catholic and supernatural basis of the enterprise.

Since this enterprise has a special character and object and employs a technique in accordance with these, it is obvious that the supernatural basis on which they rest must be adapted to the nature of the building which it has to support. Catholic Action implying an integral Catholicism, devotional and practical, adaptations must take place in the spheres of spirituality and thought corresponding to those which have affected our approach to the world. The nature of the apostolate will deter-

mine the nature of the preparation for it. The type of piety fostered by a previous generation will prove inadequate for the vastly greater responsibilities which Catholic Action places on the laity. As well might a regiment go on active service with no more elaborate kit than it carried on the parade ground as that a militant laity organized for the overthrow of secularism throughout our whole civilization should content itself with the spiritual and mental equipment which sufficed for the individual activities of the past. The Catholic life of those who take part in this movement must be all of a piece. Lack of adjustment between the several parts may prove a serious defect.

The danger of this is not hypothetical. Social idealism among Catholics has advanced more rapidly than have the ideals of the interior life. The increase of interest in economics and kindred questions has left far behind such interest as exists in the more mystical aspects of our religion. The reaction against an outmoded type of piety, instead of bringing spirituality up to date, has swung over to a study of social problems and a cultivation of humanitarian interests, and this one-sidedness reveals its defects in the absence of that dynamic energy necessary for any successful apostolate. Abundant material has been gathered relating to social problems and this has been carefully considered by earnest groups, but one misses the vision which inspired the prophets of social righteousness and made them a living force whose enthusiasm was contagious. For an effective crusade we need the poet, the man of spiritual insight and the mystic as well as the statistician. This may account for the fact that Catholic Action tends to be the concern of certain experts rather than a mass movement marching with youthful and conquering spirit for the overthrow of modern paganism. The situation calls for a reconsideration of that supernatural basis which, as the quotations given show, is the starting point and decisive factor of the movement.

It was no accident that it was the great Apostle to the nations who most emphatically and clearly expounded the doctrine of the Mystical Body. Paul the theologian and Paul the missionary worked in happy co-operation. The conception of the Church which the former proclaimed tallied exactly with the work which the latter had undertaken. It was not his object to save a number of isolated individuals from the pagan influences of contemporary society that he labored, but to transform

that society itself. The apostolate aimed not only at the conversion of Epenetus and Andronicus and Junias but at the conversion of Rome, nor was it merely as private individuals that these persons were to be regenerated but as citizens of a corrupt society that, through their instrumentality, had to be redeemed. This was, indeed, the ultimate effect of the apostolate, but it was one which would never have been produced if the means employed had not corresponded with the end.

A society, however, can be converted only by a society. It is by the infection of its own corporate life that the Church changes its social environment. The proclamation of such principles as are laid down in the encyclicals for the re-ordering of civilization is not enough. It is only when those principles are illustrated, on the supernatural plane, in the corporate life of the Church that they acquire power. We teach better by what we are than by what we say. A Church whose spirituality is of the private and individual kind cannot expect to impress the world with a true social idealism. We must set our own house in order before we can bring about changes in the secular sphere. " If we read the Acts of the Apostles carefully," wrote the late Abbot Vonier in *The Spirit and the Bride,* " we shall certainly gain the impression that apostolic activity was essentially directed to the formation of churches everywhere, of Christian communities, with the full hierarchy, with the complete working of a spiritual system. The conquest of the individual soul seems to be subordinate to the vaster scheme of establishing the Church; it would be a very incomplete concept of Catholic activity in the mission fields to think only of the salvation of individuals: such is not directly our work as missionaries. The establishment and the building up of the Church is our work. We know how in practice, through the centuries, the missionary enterprises of the Church have had that characteristic of expanding a spiritual empire from a center, with the whole apparatus of a supernatural administration. The Church progresses as a conquering power, not as one which goes forth to capture individual souls; the salvation of souls is a very definite kind of work, for it is salvation through the Church: let the Church be established and souls will be saved." If the present generation is to be taught to put supernatural loyalties before those political and social loyalties which it now reckons as supreme, this demand must take form in the claims of a con-

crete, supernatural society standing over against the secularized corporate life of State or class which now competes with the Church.

This means, as a condition of effective Catholic Action, that the doctrine of the Mystical Body must be recovered, vitalized and applied, and that, as a consequence, the merely private and individual piety of a former day must give place to a more social conception of spirituality. As the corporate life of the Church grows stronger, it will increasingly affect the devotional life of individuals, leading these to identify themselves more closely with the priest in his sacrificial Offering and with their fellow worshippers. The "Liturgical Movement" is more than the cult of a few faddists. In it the reality to which the doctrine of the Mystical Body points, becomes manifest. It provides the supernatural basis which, as we saw, is the condition of the lay apostolate. On the principle that "the law of worship is also the law of faith," it translates the Creed into action and thus gives a firm, dogmatic framework for the crusade of which it is the starting point. One has only to consider the reasons which led to the discrediting of those Center Parties already described to see how participation in the worship of the Church, involving as this does an avowal of the Faith held in common, is calculated to prevent a repetition of the abuses which ruined "political" Catholicism and, at the same time, to supply the dynamic for united action. A movement starting from this point is in little danger of losing its sense of direction. The secularism which threatens any attempt to apply Christianity to the problems of daily life has here its corrective. Nor can any better means be devised for ensuring unity of purpose and the charity which is the preventive against sectionalism and its accompanying jealousies.

If liturgical worship is the necessary condition of Catholic Action, it is also true that participation in a common enterprise by those concerned reacts on the spirit of worship. We are taken back by a consideration of this aspect to the origin of the Pascal Feast, instituted to fortify the Hebrews setting out for the conquest of the land. In order that its full possibilities should be realized, corporate worship must be linked up with some practical undertaking. Prayer and practice are interdependent. It may be noted that the Holy Spirit came upon those who were already pledged to preach the Gospel to every

creature and that the immediate effect of His coming was to start them on the apostolate. Can it be doubted that consideration of the seemingly insuperable difficulties which lay in the way towards the goal to which the infant Church had been directed was a decisive factor in its pentecostal experience? A Church committed to the heroic task envisaged by Catholic Action would pray as it has but rarely prayed and the Liturgy would become a new thing.

But the adaptation of Catholic spirituality to the requirements of Catholic Action does not end here. The type of devotion demanded by the program outlined by Pius XI must be not only corporate, but also such as is practicable for the layman living in the world. A tendency in this direction can be observed as increasingly operative. One of the first indications of it occurred as far back as the time of St. Francis de Sales. The account given by the Abbé Huvelin of how the *Introduction to a Devout Life* came to be written is suggestive. It was written, the Abbé tells us, at the request of Henry IV. The French monarch " eagerly desired the conversion of his Court." The evils of the time were leading men to say that " God takes no interest in human affairs," and he wished to counteract this state of mind. " Moreover," said he, " there are others driven to despair by the thought that piety is impossible. There are men at my Court who say, ' How can a man work out his salvation?' To be saved, a man must walk down the Rue St. Honoré and become a Capuchin; a man must shut himself in a cell, just as one of ourselves has done — Father Angelus de Joyeuse—with a skull on the table in front of him; on such conditions a man may be saved, but it is utterly impossible to be holy and lead a life at Court. It is perfectly useless to make the attempt." The King pointed this out to Francis de Sales, and added: " What if you wrote a book to show the presence of God in all human affairs? . . . Human reason cannot tolerate the idea of the absence of God from daily life, as if we had nobody to rely on but ourselves. Did not our Lord come to make our interests his very own? We want a book to show that God is interested in all human affairs, to show that piety is open to all, and may be reconciled with everyday duties; wherever there is a duty to be performed, that duty is a path to God. The father or mother of a family has duties towards society. These are not obstacles, they are helps, because life is made up

of duties, and life was given to us to raise us to God. So write a book to show God takes his part in our lives, and that every-day existence is compatible with a devout life." That is how St. Francis' *Introduction to a Devout Life,* published in 1608, came to be written. The tradition thus created was continued by Father de Caussade, S.J., and is clearly expressed in his work *Self-Abandonment.* Caussade insists that perfection is possible for all merely by the hearty acceptance of the Providence which has made us what and placed us where we are. There are some, he tells us, whose life, " though most extraordinary in its perfection, shows nothing exteriorly except what is quite ordinary and common: they fulfil the duties of religion and of their state, others apparently do the same. Examine them in other matters; there is nothing striking or peculiar, only ordinary things happen to them. What distinguishes them does not fall under their senses; it is the dependence on the Supreme Will in which they live which seems to arrange everything for them. This Will keeps them always masters of themselves through the habitual submission of their hearts." The popularity of St. Thérèse of Lisieux can be attributed in large measure to the fact that her " Little Way " is so well adapted to the circumstances of those living in the world.

This tendency in Catholic devotion is reinforced by the emphasis of the modern world on the sanctity of work and by the dignity accorded the worker as such. The need of finding some substitute for the idealism of war is likely to make that need still more urgent. " Warlike instinct," says the authors of *A Philosophy of Work,* " urges a man on to seize by force those things that are necessary to life. Work delivers man from the temptation to make war. We regard a society as civilized when there is in it a spiritual power capable of transforming the warrior into the farmer and the shepherd. War brings into play instincts which are spontaneously violent; work is pacific; it requires time, order and power of thought; it is an apprenticeship in those virtues which are mothers of civilizations. Work saves a man's soul from the sister passions of war and weariness: it teaches him to come to an understanding with things and with men."

It need be scarcely pointed out that the Church has fully endorsed this recognition of the worker's dignity. We have

only to recall certain passages in Leo XIII's *Rerum Novarum* and Pius XI's *Quadragesimo Anno* and *Divini Redemptoris* and to consider the significance of " the Apostolate of Christ the Worker " in order to realize this.

If further proof is needed it will be found in the ideals of Catholic Action itself and especially in that phase of it represented by the Jocist movement initiated by Canon Cardijn. In this movement of Young Christian Workers we find a type of sanctity which is both corporate and closely allied with the spiritual and moral problems associated with the industrial world. No better exemplification could be given of that adaptation of the devotional life required by Catholic Action than will be found in the literature of this movement and especially in the Responses drawn up for the use of its members at Mass. These Responses give the Eucharist a direct bearing on the environment of the engineer, the factory-hand, the miner. Their object is to prepare the Young Workers for that mission which, in the words of Pius XI, " must be fulfilled in mines, in factories, in workshops, wherever they may be laboring." It would not be surprising if it should be found that they herald a revolution in Catholic spirituality.

Such a revolution is bound to come. This generation is called to a high and heroic adventure the object of which is nothing less than the complete transformation of the cultural, commercial and industrial spheres by those normally employed therein. Such an undertaking cannot be carried out by individuals acting separately; it calls for corporate action preceded by careful organization and instruction. As a positive, creative and militant movement carrying the full authority of the Church, it makes heavy demands on the leadership of the priesthood. The first task of that leadership lies in the sphere of worship. The foregoing will have been written in vain if it has not made it clear that a crusade of the kind indicated imposes a burden too heavy to be borne by the individualistic piety of the past. Only a spirituality informed by the social consciousness and vibrant with the passion of a great apostolate is adequate as a basis for the work to which the Church of to-day is called.

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Analecta

SUPREMA SACRA CONGREGATIO S. OFFICII.

Decretum.

DE PRAEVIA LIBRORUM CENSURA.

Cum pluries acciderit ut decreto Supremae S. Congregationis S. Officii prohiberi aut e commercio retrahi debuerint libri qui cum praescripta licentia Ordinariorum editi erant, eadem Sacra Congregatio S. Officii locorum Ordinarios et Superiores religiosos enixe hortatur, ut in curanda praevia censura librorum caute omnino procedant et licentiam edendi ne concedant, nisi postquam a censoribus *idoneis, in re vere peritis,* ad examen deputatis sententiam faventem habuerint.

Datum Romae, ex Aedibus Sancti Officii, die 29 Martii 1941.

* * *

SACRA PAENITENTIARIA APOSTOLICA.

(Officium de Indulgentiis)

Decretum.

INDULTUM CIRCA PIA EXERCITIA PER MENSEM AGENDA.

Ssmus Dominus Noster Pius div. Prov. Pp. XII, in audientia infra scripto Cardinali Paenitentiario Maiori die 15 mensis Februarii vertentis anni concessa, haec quae sequuntur benigne decernere dignatus est:

Eo fere modo, quo de pio Exercitio per mensem agendo in honorem S. Ioseph a S. Congregatione de Indulgentiis die 18 mensis Iulii 1877 statutum est (cfr. *Preces et pia Opera Indulgentiis ditata,* ed. 1938, n. 428 sub nota), quotiescumque opportunum ducitur pia id genus Exercitia, in ecclesiis vel publicis aut (pro legitime utentibus) semipublicis oratoriis per mensem publice peracta, die festo absolvere, qui non sit postremus eiusdem mensis dies, idque vel ex eo quod christifidelibus facilius evadat ad sacram Confessionem et ad sacram Synaxim sub fine pii huius Exercitii accedere, vel ex alia iusta causa, tum idem Exercitium incipere quovis die licet sive illius mensis, qui ex more celebratur, sive mensis antecedentis, ita tamen ut Exercitium per triginta dierum spatium peragatur.

Contrariis non obstantibus quibuslibet.

Datum Romae, ex aedibus S. Paenitentiariae, die 10 Martii 1941.

L. Card. Lauri, *Paenitentiarius Maior.*

L. * S. S. Luzio, *Regens.*

PONTIFICIA COMMISSIO AD CODICIS AUTHENTICE INTERPRETANDOS.

Responsa ad Proposita Dubia.

Emi Patres Pontificiae Commissionis ad Codicis canones authentice interpretandos, propositis in plenario coetu quae sequuntur dubiis, responderi mandarunt ut infra ad singula:

I. de iure funerandi.

D. An sub verbis canonis 1233 §1: *clerici . . . ipsi ecclesiae addicti,* veniant etiam ecclesiae cathedralis vel collegialis capitulares, qua tales.

R. Negative.

II. de separatione coniugum.

D. An causae separationis coniugum recensendae sint inter causas nunquam transeuntes in rem iudicatam, de quibus in canonibus 1903 et 1989.

R. Affirmative.

Datum Romae, e Civitate Vaticana, die 8 Aprilis, anno 1941.

M. Card. Massimi, *Praeses.*

I. Bruno, *Secretarius.*

DIARIUM ROMANAE CURIAE.

Recent Pontifical Appointments.

Assistant at the Pontifical Throne:

14 March, 1941: His Excellency, Most Reverend Francis Noll, D.D., Bishop of Fort Wayne.

Prothonotary Apostolic "ad instar participantium":

22 January: Monsignor Martin Cone, of the Diocese of Davenport.

Domestic Prelates of His Holiness:

29 January: Monsignors Anthony J. Burke, Thomas V. Lawlor, Walter E. Cullinan, Patrick J. Reilly, Nicholas J. Peiffer and William E. Coyle of the Diocese of Davenport.

12 February: Monsignors Louis J. Kemphues and James P. Whitfield of the Diocese of Nashville.

17 February: Monsignors James W. O'Brien, Walter A. Roddy and John H. Metzdorf of the Archdiocese of Cincinnati.

12 March: Monsignors William E. Downes, Louis M. Maucher and Jerome L. McQuillen of the Diocese of Altoona.

Privy Chamberlains Supernumerary of His Holiness:

20 February: Monsignors Edward P. Garrity, Alexis Demurger, Thomas L. Keany and John B. Scheper of the Diocese of Little Rock.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

DIALOG MASS IN THE VERNACULAR?

During the last decade many American and foreign periodicals have devoted articles and comments to the question of the dialog or recited mass. Its increased use has been paralleled by a more thorough study of the liturgical and practical aspects of the matter. Of the many topics discussed, that of language has received some attention. Unfortunately, in many instances, the conclusions stated on this point have not been preceded by a careful analysis of the pertinent decrees of the Holy See. The purpose of this article is to examine all the official pronouncements regarding the use of the vernacular by those assisting at low mass, which the writer could discover, and to deduce therefrom a sound norm for the language of the dialog mass. Before this analysis is made, however, a summary of the views expressed up to now will be given.

I.

1. Some writers on the question have insisted on the exclusive use of Latin during the dialog mass, even by the faithful. This view has been maintained by Dom Schoenbechler [1] and followed by Moeder.[2] Long, the present liturgical writer of the *Irish Ecclesiastical Record*, has taken a similar stand.[3] Gamble appears to favor this opinion as the sounder interpretation, though he would allow the local Ordinary to approve the use of the vernacular.[4]

2. On the other hand, Dom Veys is of the opinion that, in the absence of a specific prohibition, it is permissible to recite

[1] *Orate Fratres*, VII (1932), p. 82.

[2] Eccles. Review, XC (1934), p. 250.

[3] *Irish Eccles. Record*, XLV (1935), 656-657; LI (1938), 659-661.

[4] *Nuntius Aulae*, Jan., 1941, p. 14-15 (Carthagena, Ohio).

aloud during low mass translations of the Missal texts.[5] In fact, he makes no distinctions as to the texts which may be used, not even referring to D. 4375 of the Congregation of Rites which forbids the public recitation of the *Secreta* and Canon.

3. The other writers on the question believe that only a limited use of the vernacular may be made during the dialog mass, but they do not agree as to the extent of the usage. (a) One restricts the vernacular recitation to the texts said aloud by the celebrant, allowing the faithful to recite aloud such texts in the Common of the mass and a leader to read a translation of the Proper.[6] (b) Several maintain that the faithful may give certain of the responses (recited by the server in Latin) in the vernacular in conjunction with a leader who recites aloud a vernacular version of the dialogue said by the priest.[7] (c) Finally, the opinion has been expressed that at least some of the prayers which the celebrant recites secretly may be said aloud in the vernacular by the faithful. The prayers selected for public recitation have varied, but the following have been mentioned: offertory prayers over the host and chalice; *Suscipe Sancta Trinitas;* orations following the *Agnus Dei;* the ablution prayers.[8]

II.

1. It is only right to look, first of all, to the responses given by the Congregation of Rites directly on the dialog mass so as to determine whether they furnish any clue to the language of

[5] *La Participation Active des Fideles au Culte*, p. 145 (Louvain, 1934).

[6] Sola, *Sal Terrae*, XXV (1936), pp. 442-443.

[7] Sheppard, *Orate Fratres*, XIV (1940), pp. 216-218; Kelly, *Conference of the Archdiocese of New York*, XVIII (1940), pp. 75-76; Gamble l. c.

[8] Sheppard l. c.; Kelly l. c.; Peutter-Ellard, *Community Mass* (Queen's Work, 1938); Dolman, *Clergy Review*, VI (1933), pp. 428-430; Chabannes, *La Vie Spirituelle*, March, 1937, pp. 317-320 as reported in the *Orate Fratres*, XII (1938), pp. 226-227; Zimpfer, *Homiletic-Pastoral Review*, XLI (1941), pp. 901-902. As a matter of fact, even if Latin were used, it would not be proper for the faithful to recite aloud what the celebrant is obliged to say in secret. D. 4375 ad 2 states that the faithful may not "elata voce legant Secreta". As Gamble observes (o. c. p. 13), the neuter plural *Secreta* is used, whereas *Secretas* would have been used if only the so-called secrets before the Preface were meant. This interpretation is confirmed by the general principle stated in the decree: the faithful assisting may not do what is forbidden to the celebrant. Eaton (*Irish Eccles. Record*, XXI 313), Schoenbechler (o. c. p. 81), and Lallou (ECCLES. REVIEW, CIV, 455) have all drawn the same conclusion from the decree.

public recitation.[9] A careful reading of these decrees leads one to the conclusion that, while the question of language is not specifically mentioned, there is good reason to believe that the Congregation had in mind only a mass in which a common language would be used by the celebrant and the faithful. And any argument drawn from the decrees in favor of a vernacular recitation by the people would at best be a deduction *ex silentio* and subject to the limitations of a negative proof. The mere silence of a legislator is not an argument in favor of liberty unless it is also evident that he would have stated his mind had he desired to impose a restriction. But, as a matter of fact, the decrees imply that the authorization granted to the local Ordinary extends only to a dialog mass in which Latin is used exclusively. According to the *pars expositiva* of the decrees, the people are said to respond to the celebrant and to recite together with him ("cum illo"; "una cum . . ."). Certainly the very notion of a "response" supposes a common language, and unity in prayer is ordinarily achieved by the use of one tongue. Have we any reason to believe that the Congregation understood the matter otherwise? The mass is said to be by "dialog". Should not therefore the common recital of prayers be, not merely simultaneous, but joint, i.e. in the same language. Perhaps the realization of this fact has caused two of the writers who allow the use of the vernacular to speak of the dialog mass in which Latin is used exclusively, as the dialog mass "properly so called"[10] and the "more 'official' *Missa recitata*".[11] Therefore, instead of consenting to the use of the vernacular by their silence, the decrees suppose that the people participating in the dialog and recitation are united with the celebrant in word as well as in thought. One may rightly say that the joint use of Latin by celebrant and people would be a more exact fulfillment of the official description of the dialog mass. Dom Veys admits that the ideal situation will not exist as long as the priest and people speak different languages. Since the celebrant may not use their language (c. 819), the faithful must use his.

[9] The five published decrees are quoted in the *Periodica*, XXV, 58*-62*. An English translation is to be found in the *Canon Law Digest*, II, 85-86. Only one of these decrees has been promulgated.

[10] Veys o. c. p. 150.

[11] Sheppard o. c. p. 219.

2. Another ruling of the Congregation lends support to the view that the liturgical responses and texts, used publicly during low mass, should not be in the vernacular. D. 4235 (ad 8) declares that vernacular versions of liturgical hymns and prayers, v.g., the Introit, Communion, *Lauda Sion*, may not be sung in the vernacular at low mass.[12] Veys has not overlooked this decree.[13] But he does not use it as a suppletory norm to decide the language of the dialog mass. He holds to the view that whatever is not explicitly forbidden is thereby implicitly authorized, failing to realize that the executive function of the Congregation demands only that it answer the question presented even though it would rule the same in analogous cases. In fact, the Congregation has more than once issued a decision which was specifically based on a similar earlier ruling. Thus D. 4235 itself was said to be " juxta Decretum relatum, n. 3537 ", which forbade a similar practice during Exposition. Moreover, the Congregation explicitly rejected the interpretation suggested by the petitioner that the silence of the earlier decree justified a more lenient norm for low mass. Here is one instance when the failure to forbid did not constitute authorization. Even in liturgical matters, the regulation of canon 20 should be observed: " Si certa de re desit expressum praescriptum legis, norma sumenda est, nisi agatur de poenis applicandis, a legibus in similibus . . ." [14] The restriction imposed by the Congregation in D. 4235 is not due to opposition to hymns in the vernacular during low mass, for the Ordinary may permit their rendition even if their text is adapted to the occurring festivity (D. 3880). The objection of the Congregation rests solely on its unwillingness to have the official texts of the liturgy sung aloud in a tongue other than the liturgical language, either at low mass, Exposition, or any liturgical function (DD. 3537 ad 3; 4235 ad 7, 8). Consequently, if the texts of the mass may

[12] " Utrum preces et Hymni liturgici, v. g., Introitus, Communio, Hymnus *Lauda Sion*, a choro musicorum in lingua vernacula cantari possint infra missam privatam: an vero ejusmodi cantica tantum prohibita sint coram Sanctissimo exposito, ad normam Decreti S. R. C. no. 3537 . . . ? " " Negative ad primam partem, juxta Decretum relatum, n. 3537 . . . ; ad secundam jam provisum in prima ". Dom Schoenbechler has used the same argument against a dialog mass in the vernacular, but based directly on D. 3537.

[13] O. c. pp. 144-145.

[14] Oppenheim, Institutiones in S. Liturgiam, III, 14. At the present time canonists rather generally apply the *Normae Generales* of the Code to liturgical law: Vermeersch-Creusen, I, 70 (ed. 5); Van Hove, *De Legibus*, n. 9; Michiels, *Normae Generales*, I, pp. 50-51; Callewaert, *Liturgicae Institutiones*, n. 139 (ed. 3).

not be chanted in the vernacular, would it not be equally wrong to recite them aloud in the vernacular? *Ubi eadem est ratio, ibi eadem debet esse juris dispositio.*

3. The strongest arguments against a vernacular dialog mass are to be found in several rulings of the Congregation of Propaganda, decisions which the advocates of this practice appear to have overlooked entirely. Even Dom Veys, despite his detailed study of vernacular usage during liturgical services, has not taken account of these pertinent decrees. Yet they are quoted by Gasparri in his *De Ss. Eucharistia* (n. 850-851) and are cited in Wernz's *Jus Decretalium* (III, 479) and in Vidal's revision of this latter work (IV, 398). They are also to be found in both editions of the *Collectanea S. C. de Prop. Fide.*[15] It is hard to understand why no attention has been paid to them, at least to answer the difficulty they present.

The first of these decisions declares that, except for the reading preparatory to a sermon, the gospel of the mass may not be read to the people in the vernacular after it is recited in Latin. No distinction is made as to the reader; it is forbidden to all except in the instance described.[16] The second question in the decree is answered without qualification: the *minister* of the mass may never read the *Gloria, Credo,* etc. aloud in the vernacular. Here is a practice that approaches very closely to the dialog mass, with its public recital of prayers. In both cases a public part is taken in the mass. If the public use of the vernacular is forbidden in one instance, is it not equally objectionable in the other? It must be remembered that the server assists at mass in the name of the faithful. Therefore they should be subject to the same restriction imposed on him whenever they assume a status similar to his, i. e. a public participant in the

[15] nn. 805, 801, 802 (ed. prima); nn. 782, 422, 500 (ed. altera).

[16] Gasparri's Latin version of the decree is: "An licitum sit in Missa parochiali, post lectum in lingua latina evangelium, illud legere alio ritu et alia lingua, et quod minister recitet alta voce et vulgari idomate *Gloria, Credo,* etc."; S. C. de Prop. Fide, 29 Mart. 1829, reposuit: "Non licere, et ad mentem". Mens fuit: solum evangelium, si parochus illud populo exponit, posse lingua vulgari praemitti uti partem sermonis, dummodo versio sit probata seu legitime adoptata. It may be noted that Propaganda did not object to the enactment made in the Third Plenary Council of Baltimore (n. 216), which ordered the reading of the gospel in English at every mass on Sunday without requiring that it serve as a preliminary to the discourse to follow.

liturgical service. They, too, should use the official language when reciting the liturgical texts aloud.[17]

This obligation is clearly enjoined upon the faithful who take a part in the mass by a public recitation of its prayers because of two earlier decrees of Propaganda, treating of vernacular usage. In 1615, Pope Paul IV had granted permission to celebrate mass and to recite the divine office in the Chinese tongue in order to facilitate the establishment of a native clergy.[18] But for some reason the privilege was not used at first and later, when its confirmation was sought, the appeals to the Holy See went unanswered. Finally, in 1755 Propaganda informed a missioner of Pekin that henceforth mass in Chinese was strictly forbidden and that Chinese prayers and hymns should not be mingled (admisceantur) with the mass. This response is cited in the foot-note of canon 819. Four years later the Congregation clarified the latter part of the ruling by declaring that it would not be permissible to substitute for the Latin texts assigned to the celebrant, ministers or choir a vernacular version recited by the people. The words " di maniera che invece di esse " seem to indicate a substitution of the vernacular for the liturgical language rather than their parallel use, as is the case in a vernacular dialog mass.[19] Therefore the decision is not a conclusive argument, though it serves to prove that public participation in the mass imposes a definite restriction on the liberty of the faithful. It is a second interpretation, issued in 1773, which rules out even the simultaneous recitation of the texts of the mass in Latin and in the vernacular. The pertinent words of the decree are:

> Circa la consuetudine per la quale i cristiani in tempo della Messa cantano in lingua cinese il *Gloria*, il *Credo*, etc., si dovrá mandare il decreto del 1755 e la risposta data nel 1759; e si e

[17] Lest any one object that the *minister* spoken of in the decree is the celebrant of the mass, it may be well to point out that the customary terminology on the mass distinguishes between the *celebrans* and *minister*. The index of the *Collectanea* (v. Missa) uses the term *minister* exclusively of the servers. The *Index Generalis* of the *Decreta Authentica* of the Congregation of Rites and of the *Codex Juris Canonici* follows the same usage.

[18] Cf. *Fontes*, n. 4485.

[19] " Laonda debba essere sua cura che le suddette preci (i. e. prayers recited aloud in the vernacular) non siano quelle medesime che dal celebrante o dal diacono o dal serviente ovvero dal coro si dicono in lingua latina di maniera che invece di esse si recitino dai laici in lingua volgare e facciano in tal guisa parte della Messa ".

detto che puo tollerarsi che continuino in simil prattica recitando tali orazioni, purche non contengano errori, *secretamente* e *privatamente*, e *non con voce alta* e *unitamente* insieme.

The first part of the decree is concerned with the singing of liturgical texts in Chinese. That had been provided for in the earlier decisions, which are merely recalled. It is to be noted that the chant takes place " in tempo della Messa "—and no qualification is added. Therefore even a low mass is included. Then the question of recitation is taken up. The decree states clearly that this is permissible only when it is done secretly and in private. Recitation of the mass prayers (they are the only ones referred to) aloud and in unison is forbidden. Does that not include every form, no matter how designated, of dialog mass in the vernacular?

Gasparri deduces the following principle from these two latter decrees: " Imo vetitum quoque est in Missae celebratione ne fideles alta voce et lingua vulgari dicant Missae preces quae a celebrante, a subdiacono, a diacono, a ministro respondente, a choro recitantur, ita ut eae preces, a fidelibus alta voce et lingua vulgari dictae, partem Missae aliquo modo constituant." This answers directly the question at issue, without making any distinction between a chanted mass or a low mass. The dialog mass enables the faithful present to take part publicly in its celebration. They become active participants. In fact that is the purpose of the dialog mass. This public participation entails the obligation of using the official liturgical language exclusively.

III.

In citing the above Propaganda decrees, Wernz explains the reason why a public recitation of the translations of the Missal texts by the faithful is not allowed: " . . . Ecclesia generatim . . . omnia rejiciat quae . . . videantur viam parare ad abolendam vel labefactandam linguam liturgicam . . ." It is feared that the practice might be the first step toward a vernacular liturgy, which the Council of Trent declared to be inexpedient and which, outside a few rare exceptions, the Holy See has opposed ever since. The same objection, however, would not exist if the vernacular prayers recited aloud by the people were not an exact translation of the official texts of the Missal. In

fact, the Holy Office has commended the custom of reciting aloud, during low mass, translated prayers that the people knew by heart.[20] It is not stated specifically that these prayers were not taken from the Missal. But this is certainly implied in the statement that they were recited from memory, being no doubt some of the ordinary prayers learned in childhood. Gasparri quotes this decree to show how the vernacular may be used, but he does not consider it at variance with the principle he deduced from the Propaganda decisions. Even the public recitation of prayers which condense the texts of the Missal, such as are found in ordinary prayer-books and in booklets for the children's mass, would not be contrary to the pronouncements of the Holy See. As has already been pointed out, the Congregation of Rites gave its approval to the use of hymns which were appropriate for the occurring festivity and which therefore were likely to express certain of the ideas of the Missal. If this is permissible in the case of hymns, there is no reason why prayers of the same type might not be used. One perhaps might even go further and allow fuller adaptations of the liturgical texts to be recited publicly in the vernacular. Of course, care should be taken to avoid a deliberate evasion of the law. Dom Veys observes that the line of demarcation between a translation and an adaptation is hard to establish. But there should be an honest attempt to obey the spirit as well as the text of the decrees. Only when the exact responses and passages of the Missal are recited aloud by the faithful present at mass is there a dialog mass in the true and proper sense, and it is only in that case that the public recitation may not be in the vernacular.

The writer of this article is aware that the mandatory use of Latin during the dialog mass is a definite obstacle to its more widespread adoption. It is difficult, certainly, to train a large group of the faithful to recite aloud even the responses of the server. If there was any legal basis for a vernacular dialog mass, one might rightfully take advantage of the opportunity thus afforded. But the fact of the matter is that the practice is at variance with the decrees that have proscribed the public use of liturgical texts in the vernacular. It may be, as some predict, that the Holy See will soon accede to a desire growing in many quarters for, if not a liturgy in the vernacular, at least some

[20] *Fontes*, n. 913.

vernacular in the liturgy. But so far, outside a few isolated instances, no general concession has been granted to the Church universal. Therefore we must submit to the decrees issued for our guidance, making full use of the concessions allowed by privilege or custom, but also faithfully observing what has been clearly defined. The published decrees are certainly subject to amendment. But, until they are changed, we must respectfully accept and obey what the Holy See has decreed: " Unius Apostolicae Sedis est tum sacram ordinare liturgiam, tum liturgicos approbare libros." [21]

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LUMEN AD REVELATIONEM GENTIUM (Luke 2: 32).

When the prophet Simeon received the Sacred Infant into his arms he proclaimed that He was to be " a light to the revelation of the gentiles " (*loc. cit.*). St. John calls the Savior " the true light, which enlighteneth every man that cometh into this world " (John 1: 9).

That Christ enlighten this world is to be accomplished not only through the work of the Holy Spirit, but also through the work of His Mystical Body, the Church. In this Mystical Body there are many members, yet as in every living body, each member must do something for the good of the whole body, each member must work for the end which is sought by the whole organism.

We may liken the part of the Blessed Virgin in the Mystical Body to the neck. It is she who brings the Head to the Body (incarnation) and through whom the Head vivifies the Body (mediatrix of graces). The apostles, bishops, priests, and other ministers, may be called the arms and legs of the Body, through which the Body works more actively. The laity constitute the trunk, or Body proper. Just as each cell in the body works for the good of the body, so each cell or each member of the Mystical Body must contribute something toward the work of the Mystical Body, which, as has been said above, is to enlighten " every man that cometh into this world."

[21] Canon 1257.

Doubtless the laity by prayers and good works of impetratory and propitiatory value have contributed to the extension of the Faith in a way that we can not comprehend. They have helped to "fill up those things that are wanting of the sufferings of Christ . . . for his body, which is the church" (Col. 1: 24). Thus the Church gradually "groweth up into an holy temple in the Lord" (Eph. 2: 21) and becomes a "perfect man" (Eph. 4: 13).

Almost unconsciously, however, the work of the laity in the spreading of Christ's Kingdom may have been minimized, or at least forgotten. All too infrequently do we find one of the laity filled with a keen sense of his obligation in actively cooperating with the bishops and priests in spreading the Truth. Most are content to take the figure of the body absolutely literally, and think that their whole work consists in supporting, financially and spiritually, those who are the arms and legs of the Body, the bishops, priests, and other ministers.

Fortunately there is a great awakening on the part of the laity today. This awakening we must attribute chiefly to the insistence of our late Holy Father Pope Pius XI on *Catholic Action*, which is the participation of the laity in the work of the Hierarchy.

We see other reasons for this healthy resurgence in the direction of Pope Pius XII that the work of the Confraternity of Christian Doctrine be extended in our country, and in the zealous efforts of the bishops and priests of America in making our laity first mission-minded, and then convert-minded. Doubtless, too, the steady advance of parish sodalities, study clubs, and groups engaging in pious works, along with the formation of certain national societies, such as the Holy Name Society and the Catholic Students Mission Crusade, as well as other organizations of a similar nature, have sown the seed which now can and must be harvested.

The laity, then, are ready for work, ready for active cooperation in the spreading of the Faith. We must not let this moment pass, but should take advantage of the opportunity by in some tangible way organizing their efforts in this work. It is with this in mind that the author would suggest the formation of some very simple organization for this work.

Obviously we can hardly expect the laity to instruct prospective converts for baptism. Some are prepared for this work. The great mass, however, are not. All are prepared, however, to know those who are interested in the Church, or who are right-minded and eager to learn the truth on matters of religion. All these must be brought to the priests for instruction. Yet certainly this group of enquiring non-Catholics is better known to the laity than to the priests who comparatively are few in number in relation to the laity, and have not the same opportunities that the laity enjoy in making contacts with such prospective candidates for baptism.

When our Lord chose His Apostles, He did not personally seek them all out. Andrew brought his brother Simon. " And he saith to him: We have found the Messiah: And he brought him to Jesus " (John 1: 41-2). Philip brought Nathanael and presented him as a prospective candidate to the Master. " Philip findeth Nathanael, and saith to him: We have found Him of Whom Moses in the law and prophets did write, Jesus the son of Joseph of Nazareth " (John 1: 45). If this method has been employed by our Savior, then, in finding his Apostles, should we not also use it to a greater extent than we now are doing in drawing new followers to Christ?

Quite recently a layman told the author of two instances in which he chanced to meet non-Catholics who informed him that they had wanted to become Catholics for a long time, yet knew not how to go about it. It was merely a matter of taking them to a priest. Both are now happily enjoying membership in the Church. An old and very successful missionary in one of our southern States was asked recently what method served best in making converts. His answer was: " There is only one way; get the laity to bring them in." In recent years the author has tried to " sell " this idea to the laity and has met with encouraging results. Every priest will agree that there are countless non-Catholics who remain outside the Church because they know not how to make contact with the Church, or because they labor under some misapprehension concerning the Catholic Church which could easily be removed.

In studying the history of the early Church we see that it was the active cooperation of the early Christians with the

Apostles that was largely responsible, from a merely natural viewpoint, for the rapid growth of the Church at that time.

It is said that figures lie, or that figures prove nothing. Yet if used judiciously figures can present an impressive argument. In the past year there were 73,677 converts in the United States. The total Catholic population is 21,403,136. If only one out of every one hundred Catholics (which should be a very conservative estimate) were to succeed in making one convert a year, we should have each year in the United States, 214,031 converts, with a progressive increase to be expected each year. This would be three times as many converts as we are making at present. What can we conclude from all of this? Only this, that our laity are not cooperating now as they should, and that we should emphasize their cooperation in the work of making converts more now than ever before.

A few more figures may be interesting. The following statement is from the *Ave Maria*, July 8, 1939, article by Michael Lavelle: "If there were only one Catholic in the world, and if he made only one convert a year, and if each convert would do the same, under the laws of geometrical progression everyone in the world would be a Catholic at the end of 32 years." Or if one were to start with only one Catholic in the United States, by the same geometrical progression the whole population would be Catholic before the completion of the 27th year. Yet one cannot argue from figures such as these. A careful estimate of one conversion for every one hundred Catholics, as suggested above, can hardly be called an unreasonable use of figures, however.

How should we begin to interest the laity in becoming actively interested in convert work. Only one way can be employed; every priest must repeat this idea over and over again from his pulpit, in his study clubs, in his parish publications, until the motive force of the idea is enough to stimulate the will to action. Just merely mentioning it now and then does not suffice. Further, some very simple organization should be effected of all those willing to pledge themselves earnestly to strive to do their best in this work. The author would suggest practical means of keeping the interest alive, once it has been sufficiently stimulated.

First, a specific pledge might be asked of each worker. Let me suggest that each worker be asked to strive to obtain at least *one* convert *each year*. This pledge, the worker may be reminded, is to bind out of fidelity, and to be considered as fulfilled if the worker has earnestly striven to fulfil his purpose, even though unsuccessfully.

Second, in each parish a study club of such workers should be organized, under the direction of the pastor, or his assistant. They will meet at stated times to consider the advancement of their work, and to discuss means of bettering their approach to the irreligious, the non-religious, the pagan, the Jew, and the non-Catholic Christian.

Third, in each club or cell it should be considered better to have few, but earnest members, than a great group with less interest, in which the lack of interest of some might dissipate the fervor of all.

Fourth, no record of the success or failure of a member in obtaining a conversion or conversions should be kept, but sedulously avoided, according to the words of St. Paul: " I have planted, Apollo watered, but God gave the increase. Therefore, neither he that planteth is anything, nor he that watereth; but God that giveth the increase " (I Cor. 3: 6, 7).

Fifth, each might also be asked to pledge himself or herself to receive Holy Communion twelve times annually, preferably on the first Sunday of the month, to be called Convert Sunday, and to offer the satisfactory value of their Communions for the success of their particular work. Each member may also be asked to promise to employ one hour's time on Convert Sunday, or if impossible, on any other Sunday, in studying new plans, or new ways of interesting others in the true Church. This hour's study may also be fulfilled by reading subjects dwelling with Christian doctrine, or convert work, or even by meditating before the Blessed Sacrament, or in private, on the subject of convert making, and by praying for the advancement of this work.

Sixth, members may also assist the pastor in the distribution of Catholic literature.

Seventh, once annually, after receiving Holy Communion members may be asked to renew their pledge, either in private, or before the Congregation, as the Moderator may judge more prudent.

Eighth, it seems best to avoid as far as possible all financial obligations for members. If any cost is incurred in the work of conducting meetings, or distributing literature, it should be met as far as possible by voluntary contributions.

Ninth, the Blessed Mother, and Sts. Andrew and Philip may be chosen as patrons of the society. The names of the two apostles designated are chosen because these apostles are mentioned in Sacred Scripture as having brought other apostles to the Lord.

Tenth, some name should be chosen for the organization. A brief name seems more fitting. The author would suggest THE LUMENISTS, inasmuch as Christ is the Light of the world, and we as members of His Mystical Body must also be light-bearers.

At present there are other societies already established engaging in the promotion of convert work by the laity. The author fears to deprecate the excellent work of such organizations as are already formed, yet is of the opinion that a very simple organization is required for the maximum amount of success. This society should not engage in other charitable works. Its aim should be single, namely, to interest non-Catholics in the Catholic religion, to encourage and invite them, and to bring them to the priest for the rest. In our country only those organizations which were very simple in aim and organization have appealed to the laity and perdured.

Should the growth of this idea justify, an appeal might well be made to the Hierarchy for official recognition and unification of all the various parochial groups or cells. Each diocese might have its own regent or secretary. National unification could be had through a national regent or secretary. Perhaps, too, the favor of the Holy See might be obtained and spiritual benefits be granted to each worker. For example, a plenary indulgence might be petitioned for the worker on the day of the renewal of the pledge, and also on each day that a convert is received into the Church through the associate's instrumentality, and in the hour of death to all members who have persevered in their pledge to the end of their lives.

These words have been written that, "doing the truth in charity, we may in all things grow up in him who is the head, even Christ: From whom the whole body, being compacted

and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body, unto the edifying of itself in charity." (Eph. 4: 15, 16).

JAMES E. SHERMAN.

Cincinnati, Ohio.

SCAPULAR NOTES.

To the Editor of THE ECCLESIASTICAL REVIEW.

VALID SCAPULARS.

Approximately half a million valueless scapulars are bought and sold annually in the United States.

Last year, a conscientious scapular manufacturer wrote to his dealers and quoted Beringer to the effect that scapulars of felt were not valid for the gaining of indulgences, urging them not to buy felt scapulars any longer but only scapulars of woven wool. He pointed out that no indulgences could be gained by one wearing a felt scapular . . . and that more felt than woolen scapulars were being sold.

Unfortunately, dealers were able to continue to purchase felt scapulars (at a better price than woolen scapulars) from other manufacturers, and the letter had little effect.

Unfortunately, the most unforgivable aspect of this outrage is the fact that most of these felt scapulars are foisted on the people in First Communion sets and THOSE THOUSANDS OF CHILDREN WHO RECEIVE THOSE SETS ARE NOT VALIDLY ENROLLED IN THE BROWN SCAPULAR . . . they do not actually belong to that confraternity in which one is sure of Mary's help at death.

It would be vain for us to dilate upon the heinousness of this commercialism. If every dealer who has been knowingly guilty of this crime were totally ostracized by all Catholics, the punishment would not be too great. Priests should be on the watch for scapulars not made of woven wool and should object to the dealer who supplied them. Dealers know . . . at least many of them know . . . that they can purchase either the valid scapular or the invalid scapular. About every two years, a million children are enrolled vainly in Our Lady's "Garment of Sal-

vation" . . . and perhaps in vain do they hear those words: "Whosoever dies clothed in this shall never suffer eternal fire. . . . ."

Sewing the Scapular in a Bathing Suit.

In an article in the May issue of the Review, titled "Scapular or Scapular Medal?", I said that one could dispense with the strings of the scapular and sew the two rectangular pieces of woven wool into the front and back of any continuous garment, and one would be validly wearing the scapular.

This statement has caused some comment because Beringer quotes the *Rescripta Authentica*, on page 547 of *Les Indulgences*, to the contrary opinion. I would like to mention that my source was *Ami du Clergé*, no. 30, 1900, which says that if a garment resembles the large scapular (i.e., a continuous garment such as a slip or bathing suit), the strings may be suppressed.

The most recent statement on the question was the verbal decision obtained last month from the Sacred Congregation by the Procurator General of the Redemptorists, to the effect that in the case of the five scapulars, only the strings on the Scapular of the Passion are essential, and the other scapulars may be sewn to that scapular.

The Sacred Congregation has frequently been noted to follow certain principles so invariably as to give decisions that are frequently predictable. But in the case of dispensing with the strings of the Scapular of Carmel when sewing the Scapular into a continuous garment, two principles come into seeming conflict: a) that the strings of the Scapular are not an essential part of the garment; b) that the form of the Scapular must always be preserved.

On the authority of Maurel (*Die Ablässe*, Paderborn, 1887, and *Ami du Clergé*, August, 1900), I think the statement as I made it is more probable than its contrary. If there may be any doubt, rather than risk having someone wear the scapular invalidly I suggest that until a new and utterly definite decision is obtained, it would be best to sew the scapular into one's bathing suit, strings and all.

John Mathias Haffert.

New York City.

ANONYMOUS CONTRIBUTIONS.

Unfortunately, it appears necessary to call to the attention of our readers that no consideration can be given to queries and contributions that are unsigned.

Like every periodical with an international circulation, the REVIEW receives its quota of crank communications. During the past three months, however, we have received more than the usual number of unsigned communications—about as many as were received in the previous five-year period. A number of these were on subjects of general interest, which we would have been glad to publish in the Conference department had the letters been signed.

Ordinarily, the names of those submitting queries for solution are not mentioned when the query and response are published. Contributions to the Studies and Conferences Department may also be signed by a *nom de plume* if the writer so desires and the material of the contribution does not require the support of the writer's signature. The author of a controversial article may, on request, remain anonymous, but he should be willing to allow his name to be given to correspondents who reply objectively to his article, or to answer personally such letters that may be sent to him care of the editorial offices.

It is to be noted that Book Reviews are unsigned. This has been the policy of the REVIEW for more than half a century. The name of the reviewer, however, is always available to legitimate enquirers.

Again, however, we wish to say that anonymous letters addressed to the REVIEW will only add to the stress of our overburdened wastebasket.

THE SECOND NOCTURNS.

To the Editor, THE ECCLESIASTICAL REVIEW.

In your issue of April last, I read the sensible article of Father T. J. Brennan regarding some undesirable prolixity which not rarely occurs in the Divine Office. He mentioned, in a special manner, the long lessons of the Second Nocturn of many modern Offices. It is true that certain long lessons have been in the Breviary for centuries, such as the offices of St. Thomas Aquinas

and of St. Andrew Avellino, but we agree with the writer that such inconvenience generally occurs in the modern offices. This is really peculiar, because one of the objects of the reformation of the Breviary under Pope Pius X was to make the Divine Office shorter. Now, that brevity which we gained by the division of the psalms is generally lost because of the prolixity of the lessons.

Of course, what I intend to say is only a humble suggestion, but it seems to me there are a few items in the Breviary lessons which could be abridged, or even taken out altogether.

For instance, the lessons in the office of St. Thomas Aquinas mentioned above; just at the beginning, forty words are used to record an incident of his infancy which is not very convincing. Many cross babies of today would be very likely to do what baby Thomas did. Similar instances are not rare in the lessons of our Breviary.

Then frequently, the lessons consist of long litanies of various acts of penance or charity done by the saints where a general word would easily cover them all. It would be necessary to mention only a few characteristic points. Sometimes phrases of ten or fifteen words could be condensed in Latin into three or four words. The Latin language is concise by nature, and much can be said in a few well-chosen words, as is exemplified in the beautiful lessons of St. Leo the Great, who generally expresses himself in sculptural Latin. It seems to me that if care were taken, the lessons could be reduced to an average of not more than one hundred words.

Such conciseness of speech would certainly be welcomed by the majority of priests who honestly try to do their best to comply with their obligation. I wonder if the writers of these long modern lessons ever considered that every unnecessary word they put down was going to be an added burden to numerous priests who must say the Breviary under great difficulty. Lessons of the Breviary cannot be taken as an ordinary life of a saint. When writing the life of a saint, the author can write leisurely for his own or others' edification because, after all, whatever is written is offered to voluntary readers. In the Divine Office, it is a question of reading perforce, like it or not.

The matter becomes more difficult when those who are obliged to read do not understand what they read and naturally en-

counter more difficulty in reading. Priests who do not belong to, or do not come from Latin countries are, ordinarily, not too familiar with the Latin language, and do not fully understand all that they are obliged to read in the Breviary. For many it is quite an effort of priestly honesty to go through the whole Divine Office.

If a new edition, as is to be hoped, of the Roman Breviary will be arranged, it is earnestly desired that, besides the elimination of unnecessary prolixity, some little faults would also be eliminated here and there. Historical errors, well proven today, such as the one of attributing to St. Dionysius Areopagita books which were written three or four centuries after his time, have no reason to stay there. Neither would it be necessary to keep in the Common of Doctors those lessons of St. Hilarius wherein it is said that " sal est in se uno continens aquae et ignis elementum."

The Divine Office affords an opportunity to teach priests, and it would be desirable for historical dates to be mentioned. Why not then put them, at least within parentheses, in arabic figures? An American priest could much more easily read, understand and remember " 1558 " than " anno millesimo quingentesimo quinquagensimo octavo ", and would much more readily catch " 18 " than " duo de viginti ".

A better selection of lessons for the third Nocturn would undoubtedly please the thoughtful priest. The greater number of these lessons are taken from the writings of St. Augustine and St. Gregory, great saints and doctors of the Church. Not everything written by them, however, are of equal value. They were very busy men and did not always have time to go over what they wrote, or what was sometimes taken down in shorthand as they preached. This applies especially to St. Gregory, the great and busy administrator of the Holy See in most difficult times. The majority of his writing are connected with his practical actions, with the accent on the action and not on the writing, for which only a small part of his attention could be left. Naturally, some of the lessons of the Breviary have no literary or theological value.

Both of these saints, but especially St. Gregory, have the tendency to resort too often to the mystic sense instead of to the plain sense. So we find two or three lessons of St. Augustine

spent on some abracadabra construction of the number "forty", which is not very convincing like other of his mystic interpretations. St. Gregory brings a strange reason for the way St. John and St. Peter ran to the sepulchre after they heard of the resurrection of our Lord. A Father like St. John Chrysostom would probably have explained that St. John being younger ran faster, and being respectful, waited for Peter. But St. Gregory, with his mystic leanings, tells us that it happened as it did because St. John represented the Old Testament and St. Peter the New Testament.

Now all these things do not seem to tend toward edification. More lessons from the good, sensible writings of St. John Chrysostom, St. Leo the Great, and, generally, St. Ambrose, and a better selection from the writings of St. Augustine and St. Gregory would help to edify the priest reader.

Let us hope for some forward steps in this field as has been done in many others and, recently, in the new English version of the New Testament.

JOSEPH CIARROCCHI.

Detroit, Michigan.

A BALLAD RE "DE AUXILIIS".

To the Editor, THE ECCLESIASTICAL REVIEW.

The subjoined ballad was composed many years ago (eheu!), when the late author and the rest of us in theology at Woodstock were going through the throes of "De Gratia Praevenienti." It was recited at our St. Thomas' Academy of that year; but the modest Gus (as we loved to call him) couldn't be induced to submit it to "printed type." Since then, down through the years, so many "stout Dominicans" and "scrawny Jesuits" have gotten such hearty laughs out of the "pome's" reading and re-reading (*decies repetita* has been very applicable here), that I felt brotherly charity demanded its passing on to the grins of many a seminary and rectory.

Of course, familiar to theologues is the inevitable text-book scholion on the Molinists and Thomists (or Bañezians, as we S.J.'s, with a throb for St. Thomas, prefer to call them): how for over thirty years the disputations roared and sizzled in Spain; how Pope Clement VIII, to settle the matter (ohe!),

established, March 19, 1602, the famed *Congregatio de Auxiliis;* how it ran through eighty-five sessions and three pontificates (Clement VIII, Leo XI, Paul V: March 1602 to August 1607), the popes themselves finally judging it INDICATED to preside *in person;* how in the earlier stages " they " nearly had " us " condemned as Pelagians and in the later " we " came near putting the note of Calvinists on " them "; how, after the last session (August 1607), in which Thomas de Lemos, O.P. and Fernando de Bastida, S.J. were outstanding protagonists, Paul V (in desperation, exasperation, paternal wile?) issued his famous decree allowing each party to defend its own doctrine, enjoining each from censuring or condemning the opposite opinion and commanding both to docilely await the final decree of the Holy See (September 5, 1607); how they are still awaiting (1941). Ah me; what an innocent and highly intelligent way of blowing off excess steam, in contrast to the stupid and horrible way men are doing it now! And, incidentally, what a lovely sense of humor displayed by holy mother Church!

Father, if you should judge fit to publish this composition of Father Gaynor's, would you kindly ask his brothers in Christ, who get a chuckle from it, to say a " wee one " for the repose of dear Gus' soul?

JOHN A. MORGAN, S.J.

Philadelphia, Pa.

THE LAST SHINDIG " DE AUXILIIS "

BY FATHER H. A. GAYNOR

'Twas in August 1607 in the burning heart of Rome
That the Jesuites and the Prachers met beneath Saint Peter's dome,
To decide once an' f'river who should prate or hold his jaw
On the predetermination or scienci' mediaw.

Yerra, man, it was a sight, it was, to warm yer very blood,
F'r to see thim stout Dominicans in their white robes an' hood
An' scrawny Jesuites in black, an' Canon dressed in blue,
An' purpled Bishops, Abbots grey, an' slathers of thim too.

An' there was princely Cardinals, an' all decked out in red;
An' sorra wan of thim but wished that he was home in bed;
F'r, sure, it was mid-summer, an', as iv'ry fellow knows,
It wasn't over plisint to be wearin' all thim clothes.

At last the Holy Father came—may hivins be his bed!
He give a look on all around, but ne'er a word he said,
Till the lib'ry door was opened an' some b'ys came throopin' in
With a stack of books as heavy an' as black as mortal sin.

Up rose the Holy Father! There were daggers in his eyes
As he cried in tones of thunder: "Take away thim books, ye b'ys!
"D' ye think, beloved childer, I have nothin' else to do
"But to spend a month of Sundays here, a-listenin' to you?

"Ye drove me saintly predecissor to an early grave;
"But ye'll come no sich thricks on me, I'll have yez to belave.
"'Tis not wid long citations I'll be bothered an' preplexed.
"Haith, the divil himself can't beat ye at disfigurin' a text.

"I'll give yez each an hour f'r to do yer talkin' in;
"So, roll up yer sleeves, me buckoes, an' let some of yez begin."
Wid that his Holiness sat down, a-shakin' of his head,
An' all the Bishops shook, because the Holy Father did.

Up rose the mighty Lemos, a most treminjous man,
Six foot an' all of twenty stone; no two his girth could span;
An' the predetermination stood in lumps upon his brow,
An' the Prachers nudged each other an' says they: "Just watch *him* now."

"Haith, an' ye had better watch him," cried a Jesuite from his seat,
"F'r me brother here will eat him up, as sure as eggs is meat."
"An' if he do," the monk replied, "I'll tell ye what, asthore,
"He'll have science in his middle that he niver had before."

I'd like to tell what Lemos said, but haith, no mortial man
Could understand a word, except a born Dominican.
He pegged away an hour in a voice like mountain horn;
An' his scathin' peroration was in tones of witherin' scorn.

"I've said me say, yer Holiness, but, sure, it is presumption
"To arghee wid a Jesuite who has th' audacious gumption
"F'r to teach the great Creator of the earth an' sky an' sea
"How He has to do His thinkin', see the future an' decree."

Triumphantly he sat him down an' waited f'r the roar
Of applause; but sure the only sound that reached him was a snore.
F'r the audience was a-slumberin' an' a-snortin' out their best;
An' e'en the Holy Father's head was buried in his chest.

Bastida rose, a foxy b'y, a Jesuite ivry inch;
Tin thousan' texts might strike him full, but niver make his flinch.
"Me learned friend," says he, "has told us that the will is free;
"But haith, 'tis wid the freedom of the penitentiary.

"If he is predetermined to keep talkin' here all day,
"He may run off a hundred times but niver git away;
"To seal his lips wid Gartland's glue, sure 'twouldn't do no good;
"If he would, begor, he couldn't, an' he wouldn't if he could.

"'Ye're free,' says he, 'We're bound,' says we. We cannot be the two.
"We can't *will* what we *will* not *wish*—man dear, what talk have you!"
"Great Bañez!" yelled out Lemos, "An' don't ye gossoons know
"That our sensu diviso's not sensu composito?"

That woke the Holy Father, his anger was intinse.
"Have done wid thim fine sinses an' let's hear some common sinse!
"Be quiet, Brother Lemos, enough of pros and cons,
"An' may the saints preserve ye f'r a pair of omadhauns.

"Sich crazy an' barbarious languige niver have I heard"!
(An' thrue enough f'r him, f'r sure he hadn't heard a word.)
"So let me hear no more o' ye, run home an' take a rest;
"Teach what ye like among yersel's, an' may ye all be blest.

"Haith, then, ye'll do nobody hurt, howiver much ye thry,
"F'r none will understand a word ye say—no more nor I.
"Ye all wud do far better, if ye sailed f'r England's soil,
"An' closed the gob of James the Furrst wid a drop of holy oil.

"*Let ye not call each other names* to shock the faithful thrue!
"Rise up' an' let us go in peace, me holy retinue."

Out swept the Holy Father, out swept the prelates all;
An' whites an' blacks wid empty looks gazed on the empty hall,
Till stewards brought refreshments in, an' all fell bravely to,
Like long-lost cousins, bosom friends, an' brothers thried and thrue.

Long live the sons of Dominic! May joy their pathway bless!
Long live Ignatius' childer! May their shadows ne'er grow less!
An' may they hold each other in affection rich and ripe,
An' niver call each other names . . . at least in printed type.

INDULGENCES: GAINED AND LOST.

"EN EGO, O BONE ET . . ."

In the REVIEW of December, 1940, when explaining the four "usual conditions" of a plenary indulgence, the writer emphasized the fact that there is a week's time in which to attend to the required confession and Communion. In illustration of the latter point, it was pointed out that in order to gain the plenary indulgence attached to the recitation of the Rosary before the Blessed Sacrament it is not necessary to receive Holy Communion on the day the Rosary is thus said. Communion within one week suffices to gain all the indulgences of the preceding week.

It might be well to mention that it is not required to use blessed Rosary beads to gain this plenary indulgence. Neither are blessed beads required to gain an indulgence of five years every time the Rosary is said elsewhere. For other indulgences that can be gained without the use of blessed beads, see No. 360 in the *Preces et Pia Opera.* If beads are used that have received the Dominican or the Crosier blessing, these indulgences are gained in addition to those mentioned.

It was also stated that the same time-allowance in regard to Holy Communion applies to the comparatively new "Prayer to Christ the King" (No. 254), for the saying of which a plenary indulgence can be gained once a day, on the usual conditions. The writer regrets that attention was not directed to the familiar "En ego"; but what he is about to set down never entered his mind until early in the present year. One well-known canonist, whom he consulted, had never seen any commentary on the "En ego", but his judgment was: "You seem to be justified in maintaining that one Communion a week is sufficient to gain the indulgence on each day of the week."

From childhood we have been accustomed to associate the "En ego" with the reception of Holy Communion; as a prayer that is to be said after Holy Communion. Recently the writer was asked: "Is it necessary to say the prayer before a person leaves the church, to gain the indulgence?" After we became priests—perhaps, before—we found the "En ego" in the missal and breviary, and with it the phrase, "Indulgentia plenaria recitantibus post Missam." Perhaps we, with others, became

convinced that that is the only time to say the prayer and gain the indulgences. Some facts respecting the prayer " En ego " may be noted, as follows:

It is not a prayer especially connected with the reception of Holy Communion or the celebration of Mass. In the *Preces et Pia Opera* it is not among the prayers in the section, " Before and After Holy Communion." It is among the prayers " To Jesus Crucified."

An indulgence of ten years is granted every time the prayer is said " before any representation of Jesus Crucified ", no matter where located. It is not required that the representation be a material or real crucifix. A picture of the Crucified suffices:—a little picture in a prayer book, for instance. The grant of this partial indulgence is recent: 2 February, 1934.

In regard to the plenary indulgence, there has been no change since the original grant by Pius IX, 31 July, 1858. To gain it, once a day, it is necessary to say the prayer before a crucifix, anywhere, and to fulfill the three conditions of confession, Communion, and prayer according to the intentions of the Holy Father. There is nothing in the wording of the grant, as found in Beringer's standard work, in the " Raccolta " of Burns, Oates and Washbourne, or in the recent *Preces et Pia Opera,* that would lead one to infer that the three " conditions " of the " En ego " are not precisely the same as those of any other indulgenced prayer.

This matter must be looked into a little more closely, for the reader cannot be expected to accept what has just been said upon the authority of the writer,—he has none. Let us suppose that it is maintained that the three " conditions " must be fulfilled on the day the prayer is said. At once a near impossibility confronts us. A person who goes to confession once a month, would be obliged to confess that very same day—Sunday, in most cases. Now, it is impossible that many confessions can be heard on a Sunday morning. " Oh," says the objector, " he can go to confession on Saturday." By what authority? " Why Canon 931, 1, says that confession may be within one week before the Communion day." That apparently is the only law there is on the point. If, however, the first part of Canon 931 applies to the " En ego ", in consequence of which confession may be made one week before the Communion day, the second

part must likewise refer to it, in consequence of which confession and Communion may be attended to within one week after the prayer is said. The Canon reads:

> Ad *quaslibet* indulgentias lucrandas confessio forte requisita peragi potest intra octo dies qui immediate praecedunt *diem* cui indulgentia fuit *affixa*; communio autem in pervigilio eiusdem diei; utraque vero etiam intra subsequentem totam octavam.

I have placed the important words in italics. The indulgence annexed to the " En ego " is certainly some kind of an indulgence, and saying the prayer on one day entitles a person to the indulgence. It may be objected that " dies cui indulgentia fuit affixa " has a restrictive meaning, and signifies feast day, or a particular day of the year only on which the indulgence can be gained, e. g., Portiuncula, All Souls', etc. It is possible that such was the meaning in the mind of the legislators when the New Code went into effect. At that time (19 May, 1918), the " En ego " was the only prayer for the saying of which a plenary indulgence could be gained every day. But now there is the Rosary before the Blessed Sacrament and the Prayer to Christ the King, each of which have annexed a plenary indulgence every day. Accordingly the interpretation of Canon 931, 1, becomes very practical.

The writer does not see an insurmountable difficulty in " dies affixa ". Let us suppose that a person says the " En ego " on a Monday. For him the indulgence is affixed to Monday. If he does not receive Holy Communion until Tuesday of the following week, that will be too late for gaining the Monday indulgence.

Some might see an analogy between the plenary indulgence of the " En ego " and the extra plenary indulgence of the Way of the Cross, in the latter case if the person has received Communion the same day. In regard to the Stations, the *Preces et Pia Opera* distinctly demands Holy Communion " eodiem die," but that phrase is lacking in regard to the " En ego."

One may object that, according to Canon 928, 1, a plenary indulgence can be gained once a day only, even though the prescribed work be performed repeatedly, unless the indult allows the repeated gaining of the indulgence. Here, in effect, there would be seven plenary indulgences for the one good work.

The good work or works in our case is not the reception of Holy Communion, as perhaps implied, but the saying of the " En ego " on the several days. This good work on Tuesday and on Wednesday is numerically different from the same good work on Monday. The " wage " for the prayer on each day is a plenary indulgence, provided a certain " formality " is complied with within a week, that is, attending to the three conditions of confession, Communion, and prayer for the Pope's intention. According to Canon 933, one confession and Communion is sufficient " formality " for all the " wages " that are to be " paid " on a certain day. Naturally I do not deny that any or all of the " usual conditions " may likewise be considered good works, but the primary good work in this case is the saying of the " En ego."

If the writer is correct in what he has set forth, as he hopes and believes, what a boon will the information be to weekly communicants! They can say the " En ego " every day for a week, not forgetting the prayer for the Pope's intentions and better said in connection with the " En ego ", so as not to be forgotten, and then gain seven plenary indulgences on the day they communicate. Seven other plenary indulgences can be gained the same day, if the new prayer to Christ the King has been said every day during the previous week. But to gain these indulgences, seven distinct visits to a church must have been made. There may be also several other plenary indulgences that the one Communion will make effective if certain aspirations and prayers have been said for a week or month.

* * * * *

Some time after the above had been sent to the Editor, I received from a seminary professor a letter, in which he corroborates what is said about the *En ego,* and what was stated in the December issue of the REVIEW, to the effect that one Holy Communion a week will satisfy for all the plenary indulgences of the Rosary before the Blessed Sacrament, and for the saying of the new " Prayer to Christ the King " during the previous week. To substantiate his judgment, he quoted the late Father Vermeersch, in *Periodica* (Vol. 17, p. 75, 1928), in which the eminent authority expressly defends the view just expressed. His argumentation is the following:

1. Verba universalia c. 931, § 1: " ad quaslibet indulgentias lucrandas " peragi potest communio in pervigilio diei cui indulgentia fuit affixa et etiam intra subsequentem totam octavam. Ergo id sufficit etiam ad praesentem indulgentiam lucrandam.

2. Absoluta verba c. 933, qui, sine restrictione, confessionem at communionem excipit ab operibus quae repiti debent ut pluribus indulgentiis sint utilia.

3. Tenor ipsius Brevis (i. e. that of Sept. 4, 1927, granting the plenary indulgence for reciting the Rosary coram Sanctissimo). Non dicitur: " diebus quibus s. synaxim receperint ", sed mere " qui s. communione juxta morem sint refecti ".

4. Lata interpretatio facienda decreti "Ad S. Dominici " (Sept. 4, 1927). Augusti Pontificis menti magis consentaneum videtur ut cotidiana indulgentiae lucrandae occasione non privetur qui, ex consilio confessarii vel ob aliam iustam causam, not cotidie communicat.

5. Si intellegeretur de una sola die pro singulis communionibus, valde imminueretur valor concessae indulgentiae, cum die qua quis accedit ad s. mensam ipsi plus quam una indulgentia lucranda offeratur faciliore condicione: v. g. orationis " O bone et dulcissime Iesu ";—vel " O Christ Jesus je vous reconnais pour Roi universel, etc." Alterutri orationi satis est addere paucas preces libere selectas ad mentem S. Pontificis ut lucreris plenariam indulgentiam, si s. dape reficiaris.

The gist of this last argument seems to be, stated the Reverend Professor, that if the Church is so generous as to make the conditions so easy for plenary indulgences on the day one receives Communion, one would hardly expect her to restrict her generosity to the day on which one receives Holy Communion.

My seminary mentor likewise called my attention to a slight inexactness in my article in the December REVIEW and repeated in this present paper above. Following some English books and booklets, I stated that the time for confession and Communion (for the gaining of an indulgence) expires on the *octave* of the indulgence day, or, as it is often stated, seven days after the indulgence day. It is true that Canon 931, §1, literally states " subsequentem totam octavam ". However, the common opinion of theologians is that " octave " here does not refer to the liturgical octave of one week, but to eight days, parallel with the eight days granted for confession before the indulgence day. Upon looking up the point in Beringer, I find that he

too says " eight days ", and the same is used in " The Raccolta " of Burns, Oates and Washbourne.

The following illustration will show clearly what is meant. Let us suppose that a person who does not confess and communicate as often as twice a month wishes to gain a plenary indulgence, say, on Sunday, July 13. Confession may be made any time commencing on Saturday, July 5, and ending on Monday, July 21. Seventeen days in all. Communion may be received on any day commencing on Saturday, July 12, and ending on Monday, July 21. Ten days in all. This exactness may not be of much practical importance, yet it may be helpful at times.

" Prayer to Christ the King "

A very interesting history of the above prayer and an interpretation of its significance is contributed by the Reverend Dominic Unger, O.F.M.Cap., in the January Review. When one meets with a writer so zealous in the promotion of peace as is the author, it is unpleasant to disagree with him.

The article under consideration appears below the title, " A Prayer for Peace to the Prince of Peace." This title seems inexact for, strictly speaking, the idea of peace is not the principal note in the prayer. It is doubtful, moreover, that peace, in the usual meaning of the term as we use it in these distressing days, was even thought of by the composer of the prayer or by the ecclesiastical authorities who added the concluding words in which " Thy peace " occurs. Father Unger calls attention to a leaflet which has on its reverse the prayer in question, and under the above title there is a secondary one, in smaller type: " A Prayer for Peace." These well-meant words, too, are uncalled-for, and, perhaps, unfortunate.

I have been saying this prayer daily for quite a long time, but it never entered my mind that it is a prayer for peace. To say that this prayer " is now printed " in the official collection of indulgenced prayers, does not seem exact, It is in the *Collectio* of 1929. About nine years ago I directed attention to two versions in English, by Dr. Breen and Father Richard Power, in which both translators made the same mistake: " through Thee " and " by Thee " instead of " for Thee " (*The Acolyte*, 25 June, 1932).

In the *Preces et Pia Opera,* this prayer (No. 254) is not included among the " Prayers for Peace " (Nos. 651-654). It is merely one of the three prayers under the section " To Jesus Christ the King ", and above it appears only *Oratio.* The Sacred Penitentiary is very exact in classifying the various prayers in the *Collectio.* When a prayer is called *consecratio, dedicatio,* etc., a study of the prayer will show that the particular term is well chosen. There is one prayer (No. 225) that is entitled *Actus reparationis et consecrationis.* Still, one must not be too rigorous in the matter. One might, of course, refer to this prayer as a sort of " consecration ", in a wide sense; but to call it a " privileged act of consecration ", and also simply " Consecration ", (sic, capital C) shows more zeal than exactness. Naturally, Father Unger and the compilers of the leaflet know what has just been stated as well as I. So there is a case of disagreement in interpretation.

Guided, to some extent, by the official books of Indulgenced Prayers (1929 and 1938), I am encouraged to think that the prayer is not a prayer for peace. A fitting title might be: " PRAYER TO CHRIST THE KING—Act of Fealty." Even with this title, the petition for peace between nations might be the idea of " peace " mentioned in the last sentence, but I am not convinced that it is. I am of the opinion that it is the peace which Christ promised in His last discourse to His Apostles (John xiv. 27): " Peace I leave with you, my peace I give unto you . . ." It is a personal peace that comes to the followers of Christ so long as they are in the state of grace. Here are the concluding words of the prayer: ". . . that all hearts may acknowledge Thy sacred Kingship, that thus the reign of Thy peace may be established throughout the universe." These words were added, Father Huber said, in February 1923. It is easy for us now, especially after reading Father Huber's article, to think of world war and peace, but I am not convinced that such was the case in 1923. My interpretation of the additional wording is the following.

The original short prayer is merely an expression of loyalty to Christ the King and a plea for the propagation of the Church. Now, it is not enough that " all hearts recognize the sacred Kingship " of Christ, every heart must, at least should, be filled with His sanctifying grace. There are ever so many Catholics

that " acknowledge Christ as universal King," but, unfortunately, " the reign of His peace " is not in their hearts. What would universal peace between nations benefit them? On the other hand, the whole world may be engaged in the bloodiest wars, but what matters that for eternity, if Christ's peace be in the hearts of all?

It may be of little consequence whether I am correct or not. The reader will form his own conclusions. But if it be granted for the moment that my opinion is well founded, it will not be difficult to show that the sub-title, " A Prayer for Peace," on the leaflet is most unfortunate. According to Canon 934, §2, and its interpretation on 7 December, 1933, it would appear that the indulgence on the prayer ceases. Such is the case if any " addition, diminution or interpolation changes the substance of the prayer." If the Sacred Penitentiary intends the phrase in question to signify " peace to the individual in the state of grace "; and if the sub-title " Prayer for Peace " causes the reader to understand " peace between nations ", certainly a substantial change in meaning is effected.

But would not the *imprimatur* of the Ordinary guarantee the authenticity of the indulgence? As I am not a canonist, I may not venture an opinion, at least, not a judgment. It would be most distressing if in this case, a sort of " error communis ", the Church would not " supply ".

Certainly the prayer is very fitting to be said for obtaining world peace, no matter what may be the exact signification of " peace " in it. Any prayer may be said for any intention. An *Ave Maria* does very well too. In regard to the leaflet, if there were a general title, e. g. " Prayers for Peace " covering all the aspirations and this prayer too, no misunderstanding would result.

Besides stressing the idea of peace in his article, Father Huber presents the prayer in its " latest English dress." This translation is in readable and very fluent English, but in my estimation the thought does not seem as close to the original French as some of the older translations. In the December 1940 REVIEW, I gave a translation that had been approved in 1926 by the late Bishop Turner. The leaflet does not merely have his *imprimatur;* there is also a declaration to the effect that the translation is true to the original. I prefer, however, the translation

made by the Reverend Richard Power for the Benziger "Collection of Prayers and Good Works," in 1931. Possibly the reader may be interested in examining Father Power's translation, the French original, and the latest offered by Father Huber, in the order named, sentence by sentence. As already stated, an unfortunate mistake crept into Father Power's translation, "by" instead of "for", but it is set down verbatim.

Fr. Power: "O Christ Jesus, I acknowledge Thee as universal King." French: "O Christ Jésus, je vous reconnais pour Roi universel." Fr. Huber: "O Christ Jesus, I salute Thee King of heaven and earth."

"All that has been made has been created by Thee." "Tout ce, qui a été fait, a été créé pour vous." "All things created were made for Thee."

"Exercise all Thy rights over me." "Exercez sur moi tout vos droits." "Rule over me with Thy full right."

"I renew my baptismal vows, renouncing Satan and all his works and all his pomps, and I promise to live as becomes a good Christian." "Je renouvelle mes promesses du baptême en renonçant à Satan, à ses pompes et à ses oeuvres et je promets de vivre en bon chrétien." "Therefore, I renew my promise made at Baptism: I renounce Satan with all his works and pomps; I promise to live as a model Christian."

"And above all, I pledge myself, as far as in me lies, to make the rights of God and of Thy Church prevail." "Et tout particulièrement je m'engage à faire triompher selon mes moyens les droits de Dieu et de votre Eglise." "Above all, I pledge myself to promote, as far as I am able, the triumph of the rights of God and of Thy Church."

"Divine Heart of Jesus, I offer Thee my actions, little as they are worth, that all hearts may do homage to Thy sacred Kingship, and that thus the reign of Thy peace may be established throughout the world. Amen." "Divin Cœur de Jésus, je vous offre mes pauvres actions pour obtenir que tous les cœurs reconnaissent votre Royauté sacrée, et que, ainse, le règne de votre paix s'établisse dans l'univers entier. Ainse soit-il." "Divine Heart of Jesus, I offer Thee my humble actions that all hearts may recognize Thy Sacred Royalty, that thus the reign of Thy peace be established throughout the universe. Amen."

Whether it was prudent or not to offer this new translation, may be judged from the fact that, last fall, P. J. Kenedy and Sons advertised an English translation of the entire *Preces et Pia Opera.* On account of war conditions, it is not known exactly how soon this book will be published. It had been promised for early this year. There are now six approved translations of the prayer we have been considering—six that I know of. Will there be a seventh version?

Twelve years ago the writer began to advocate a uniform and standard version of indulgenced prayers in English for this country. The Catholics in England have had for many years such an official Manual of Prayers for congregational use. This is being revised as well as the Westminster Hymnal, which is also official. Why must we have all this disorder in our Country? Why can't we have at least a uniform text of the " Prayers to be Recited after Low Mass? " Surely every priest would gladly use a certain form of these prayers if he knew that every church and chapel in the country had the same form, and that the Ordinary of his diocese directed its use.

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CATHOLIC SCHOOLS AND THE DUTIES OF PARENTS.

Qu. I would greatly appreciate some information concerning the duty of Catholic parents in regard to sending their children to Catholic schools. Taking Canon 1374 and the passage in the Encyclical on Christian Education which alludes to and repeals the admonitions of this canon, parents are bound under pain of mortal sin to obtain the permission or " approval " of the Bishop if they do not send their children to a Catholic school. I personally have never heard of parents, or a pastor acting for the parents, obtaining this permission or even making any effort to obtain it. Are these parents or their pastors who have not instructed them of their duty guilty of grievous sin? I would be grateful for even more specific information concerning the following cases:

GRAMMAR SCHOOLS.

1. If a parochial school exists and parents wish to send their child to a public or private (non-Catholic) school must they contact the chancellery, or has the pastor delegated powers sufficient to handle the case.

2. If their is no parochial school, or if it is too small to accommodate all the Catholic children, must the parents who send their children to the public school contact the Bishop directly or through the pastor? Supposing that some kind of general permission were given for these cases would persons having the financial means of sending their child to a private Catholic school be obliged to ask personally?

3. If they live in a city where parochial schools exist and where the public school system admits an hour or so of religious instruction as in New York City, would parents preferring to send their children to these public schools be obliged to obtain permission from the Bishop? I ask this question because the Encyclical after citing Canon 1374 adds: "Neither can Catholics admit that other type of mixed school, (Least of all the so-called "Ecole-Unique", obligatory on all), in which the students are provided with separate religious instruction, but receive other lessons in common with non-Catholic pupils from non-Catholic teachers."

HIGH SCHOOLS AND COLLEGES.

If the same series of questions just asked were repeated here concerning High Schools and Colleges, would the same answers hold true?

UNIVERSITIES.

Would they hold true, and without any distinction for all types of University work?

Law, Medicine, Languages, Agriculture, Dentistry, Engineering. Would a distinction have to be made concerning work involving directly or indirectly philosophy, ethics, and studies of a purely technical nature as Engineering, Agriculture?

These questions crop up in my Religion course (duty of parents) and in a Philosophy of Education course where I comment the Encyclical on Christian Education, and I must admit I am quite embarrassed when it comes to explaining the law of the Church in the light of what seems to me a quite universal disregard or ignorance of the law here in the U. S. or at least in this section of Massachusetts. Or am I guilty of ignorance; is there some decision or arrangement which has been made by Rome or the Council of Baltimore for the U. S.?

GRAMMAR SCHOOLS.

Resp. 1. By the common law of the Code pastors have neither ordinary nor delegated power to decide that parents may send their children to public or private (non-Catholic) schools when a parochial school is available for the training and educa-

tion of their children. The local ordinary may of course commit such power to the pastors of his diocese. Canon 1374 is very unmistakable in its statement that it belongs solely to the local ordinary to decide in accordance with the instructions of the Holy See under which circumstances and amid which safeguards for the avoidance of the danger of perversion it may be tolerated that parents send their children to non-Catholic, neutral, or mixed schools, namely those which receive children of any religious denomination.

2. All contacts between parents and the local ordinary relative to the sending of the children to the public schools should be made through the pastor. It is through the pastor that the ordinary can be best informed of the various circumstances which must eventually suggest what judgment the latter must follow and apply in the particular case brought to his attention. It seems indicated in the law that parents can not feel free, simply in view of the non-existence of a Catholic school near by, to send their children to public schools when they have means to procure the education of their children in some private Catholic school. In such cases it is for the pastor to insist on the traditional rule in the diocese, or, failing any definite or set policy, to report the case to the local ordinary for his decision.

3. The wording of the papal encyclical on Christian Education appears sufficiently clear to dispel all doubt that could in any way effectively militate in favor of sending Catholic children to the public in place of the parochial schools. Moreover, canon 1372 is very specific in stating that all the faithful are from their childhood years to be so instructed that there will be imparted to them not only nothing that is contrary to the Catholic religion and upright morals, but that the religious and moral training be accorded the principal consideration. As a rule one can hardly imagine that Catholic parents will furnish this guaranty for their children when they deliberately pass by the opportunity of sending their children to a Catholic parochial school and propose instead to send them to a public non-Catholic school.

High Schools and Colleges.

From canon 1373, §2, it is evident that the Church is as fully concerned about the religious training of youth in the intermediate schools and in the schools of higher learning as she is solicitous about the religious training of children in the elementary schools. The greater cost of maintenance in the operation of high schools and colleges has made it impossible for the Church to provide as fully in this respect as she has done with regard to parochial schools of elementary character. Hence, where Catholic high schools and colleges are not available the Church seeks by means of instruction classes or by means of organized study clubs in religion to supply for the lack of a fuller religious training in her own schools and colleges.

Universities.

It would be unfortunate indeed to permit Catholic parents to think that when they have the required means they are nevertheless free to send their children to secular universities for studies in which from a purely professional viewpoint equal provision is made in Catholic universities. The spirit of the Church's law surely demands that parents should not without the approval of the ordinary send their children to a secular university when they are financially able to have their children attend a Catholic university.

In order to meet the religious needs of those children who out of financial necessity must attend a secular university the Church attempts as best she can through Newman Clubs or similar agencies to provide such religious instruction as will at least provide a worthy substitute for the fuller religious training and indoctrination that could be imparted in a Catholic university. There is hardly any intellectual pursuit in life that does not require the bulwark of a sound Christian training and education. Such a training is especially indispensable in the field of philosophy, of ethics, and of the social and political sciences.

Book Reviews

THE GOD OF REASON. By J. K. Heydon. Sheed and Ward, New York City. 1941. Pp. 151.

A fundamental postulate of Christian philosophy is the existence of God. True, other philosophies and religious systems make the same primary demand on their followers, but with less exigency. The problem of convincing men of the existence of God is one which has occupied the finest thinkers of every age. Notable among those who have considered this problem are Socrates, Plato, Aristotle, their illustrious Christian disciple, Saint Thomas Aquinas, his medieval and later opponents—Kant, Fichte, Hegel, Descartes. From the first four, or should we say from the fourth's summation of the others' arguments, we have inherited what are considered the traditional Catholic metaphysical proofs of the existence of God. They form the base of the department of Philosophy called Theodicy. Briefly they are: 1. the argument from motion, 2. the argument from efficient cause, 3. the argument from necessity, 4. the argument from perfection, 5. the argument from possibilities. To these add the arguments from design and the moral argument, which last is not considered in this work.

The restatement of these arguments becomes necessary from time to time that men may grasp them in current terms. Such is the burden of Mr. Heydon's work. Logically it sets forth with an explanation of its scope and statement of principles, then proceeds to a consideration of the proofs from Aristotle, then Plato, then internal finality and lastly from design. His reasoning is concise, his language simple, while he keeps before the student the relation of the proof considered to both Saint Thomas and the Catholic philosophers, and to those who deliberately or erroneously opposed them. In this way a brief but satisfactory survey of the question is presented.

The book is intended for honest enquirers after proofs of the existence of God, not, primarily, for those who have enjoyed from childhood the gift of faith.

"As we human beings are constituted, it is a powerful suasion, providential beyond the slightest doubt, that it was three ancient Greeks who demonstrated, by the light of natural understanding alone and at the risk of their lives, that God exists. Had it been left to Christians, to men like myself who claim to know that God exists because He has become incarnate and his promised us union with Himself for all eternity, the doubt must always have remained for

unbelievers whether the reasoning would have convinced its own exponents if they had not already believed on other grounds. As it is, the work of Socrates and Plato and Aristotle—particularly Aristotle—is the common heritage of all mankind, a jewel of pure reasoning that all may glory in."

It is a pleasant book to read, and refreshing in its presentation.

PRACTICAL PROBLEMS IN CHURCH FINANCE. By Rev. William J. Doheny, C.S.C., J.U.D. The Bruce Publishing Co., Milwaukee. 1941. Pp. 115.

The sub-title of Doctor Doheny's latest contribution is much more accurate than the title: "A Study of the Alienation of Church Resources and of the Canonical Restrictions on Church Debt". A harried pastor will find no helpful hints on how to reduce interest charges or how to meet amortization requirements. Mention is made under "Refinancing" that ecclesiastical corporations have been able to secure loans at two or three per cent instead of five or six per cent because of the present-day money market, and that the permission of the Holy See is not necessary to change from one creditor to another, "provided the time granted for the loan in the Apostolic Indult has not expired, and provided further that no new risks or obligations are assumed thereby." Most of the low interest money is lent on short term paper, whereas the higher rates were charged on long term mortgages; the author does not mention if this time element might be considered a "new risk".

The purpose of the monograph is stated by the author:

> The present work is not intended to be a complete treatise on the alienation of ecclesiastical property. Its primary purpose is to study a few special problems of practical importance, with direct reference to the unique conditions prevailing in the United States. The presentation of the matter is brief and schematic, rather than discursive. The aim is to be practical and helpful. The outline form of arrangement has been adopted to facilitate research and to encourage study.

The study, therefore, is of interest to students of Canon Law and chancery officials rather than to parish priests. It is apparently a by-product of the author's *Church Property: Modes of Acquisition*, with some added research and valuable practical experience. The presentation is clear and well documented, but not at all concise. The text could have been condensed without any sacrifice of clarity or content, while the make-up gives the impression of deliberate padding.

The book is one that should be in the library of every chancery and provincial's office. A complete index adds to the value of the volume.

HISTORY OF THE CATHOLIC CHURCH. Volume IV. Period of the Later Middle Ages. Rev. Fernand Mourret, S.S. Translated by the Rev. Newton Thompson, S.T.D. B. Herder Book Co., St. Louis. 1941. Pp. x+740.

Father Thompson presents here a translation of Father Mourret's work which is so smooth that it lulls the reader into forgetfulness of the fact that he is reading a book originally written in another language. The present volume covers the period of the Middle Ages, and presents an eye-arresting view of the greatness of the Catholic Church during that era. Frederic battles Hildebrand, and the Mendicants struggle against the Universities. Figures which loom large in all branches of Catholic endeavor, — sanctity, art, learning, philosophy, — are in constant procession across Mourret's pages. He examines each with a remarkably detached objectiveness and yet with a warmth which makes each particular subject of his scrutiny something alive.

The book is lengthy, but its field is so big that the author has accomplished wonders in keeping it within its present bounds. Naturally, he could not deal exhaustingly with every event, person and movement of the time, but he does manage to bring all things worthy of note within the covers of his book. He is able to stir up within the reader a desire to wander at leisure down many of the avenues which his description of a movement or his evaluation of a person opens up.

The index is remarkably good and enhances the work as a reference book, but a reference book which is so entertaining that it will gather little dust upon the shelves of any one interested in the glorious accomplishments and personages of the Medieval Church.

THE MAN WHO GOT EVEN WITH GOD. The Life of an American Trappist. Rev. M. Raymond, O.C.S.O. Bruce Bublishing Co., Milwaukee. 1941. Pp. xiii+170.

This work is an outstanding example of the harm caused by misleading advertising. The reader picks up the book ready to absorb the life story of a wild cowboy who was transformed into a saint by the hammerings of the Trappist rule. Actually, he reads a meandering series of lectures in which he is told that a vague character called John Green Hanning has become an equally vague Brother Joachim and is undergoing a startling spiritual metamorphosis.

Of Hanning's early life practically no biographical detail is given and his cowboy career is a matter of supposition and conjecture. He is imagined roaming the prairie, singing songs of his Kentucky homeland under the spell of the Texas night skies. All cowboys carried guns; John Green Hanning was a cowboy; therefore he carried guns. Since John Green Hanning was violent-tempered, so the author re-

peatedly assures the reader, he probably used those guns. Quite an imaginary bad-man is thus built up.

The Trappist section of the book is equally disappointing. The blurb which covers the book tells more of the Trappist rule than does the book itself. There is some good spiritual advice given in the book, and the author puts over the idea, through strained figures, that a Trappist knows a thing or two about the world from which he retired. The book's only other good point is its shortness. Consequently, the disappointment which the book causes because of the obscurity of its hero is not prolonged.

VOICE AND DELIVERY. Training of Mind, Voice and Body for Speech. By William R. Duffy. B. Herder Book Co., St. Louis. 1941. Pp. xii+417.

Designed as a textbook for courses in speech and vocal improvement, *Voice and Delivery* combines an analysis of the physical and psychological elements of expression with rules of practice in the art. The abundance of the material, the references and the allusions in the text prepare those who are in the habit of reading Prefaces last for the biographical note, that the author has had twenty-five years teaching experience in the subject. It is to be feared, however, that the usefulness of the book as a classroom text may be restricted by this wealth of learning. The technical discussions which introduce many of the chapters are exacting for the uninitiated, and excellent principles are packed so tight in a style of unvaried sentence form that the student may find the going a strain.

Perhaps that is as it should be. Certainly, with the guidance of a competent teacher, the student will find the practical suggestions of the book helpful. The sub-chapter on "Poise and Posture" is especially good, and the exercises for realizing and transmitting the emotional content of language merit the attention of the preacher. The final chapter, "Unity of Expression in Person and Character," presents the fundamentals of a philosophy of speech.

THIS BURNING HEAT. By Maisie Ward. Sheed and Ward, New York City. 1941. Pp. 160.

A collection of letters from England with commentary.

The new type warfare of which the English are the first victims in a prolonged way, has completely disrupted their traditionally staid manner of life. The exigencies of this struggle have not permitted outsiders to learn much about it. Catholics, particularly, are concerned to learn of its effect on the religious life of their brethren. These letters give us a glimpse of it. They tell of the priests who go from shelter to shelter leading in night prayers and giving absolution;

of religious who can joke and laugh after their convent has been "blitzed" from around—or above—them; of the rank and file who "carry on" the Catholic activities which are bringing many into the faith.

These are matters of interest in our day and their telling here is in the words of men and women who are living through the hell which is modern "all-out" war. This book should stimulate those who read it to pray for peace—a just and speedy peace, for the continuation of the noble example which is bringing so many Englishmen back to the faith of their fathers, that we be spared the horrors they are enduring.

It is a timely and impressive book.

THE YOUTH PROBLEM AND THE EDUCATION OF THE CATHOLIC GIRL. By Sister Aimee Ely, F.C.S.P. The Catholic University of America Press, Washington, D.C. 1941. Pp. xx+136.

A criticism frequently heard to-day about all high schools is that they give children little or no training in the use of the enforced leisure which oftimes faces them, for a longer or shorter period, after graduation. Since many of them must enter a business world with little or no commercial training they find difficulty in obtaining satisfactory full-time employment, and the interval between graduation and work sometimes becomes a period of moral danger. Moreover it frequently produces the criticism mentioned above because of the graduate's inability to adjust to the world.

In a consideration of this problem it must be kept in mind that there are as many problems as there are individuals and no study can do more than generalize. Sister Aimee has attempted such a generalization from a study of 125 young women, aged eighteen to twenty-four, graduates within a recent six-year period from the Catholic High School system of Toledo, Ohio. Her conclusions necessarily produce certain criticisms of the high school curricula but, as she suggests them, they have merit. When one realizes what a small percentage of Catholic High School graduates proceed to higher educational institutions it seems a waste of time to persuade or permit children to spend four years acquiring a knowledge of academic subjects unsuited to their environment or circumstances of life, and totally useless towards assuming the role of assistance in their family and household which is the destiny of the majority.

Such rearrangement of subjects as Sister suggests might be made with a minimum of confusion, and would serve to equip the girls to face the world equipped for work, yet with a background and foundation of cultural subjects which would "yield a character equal to the contingencies of fundamental Christian living in American democratic society".

Book Notes

Father Gerald Vann's *Saint Thomas Aquinas* while written primarily for the non-Catholic "who finds himself attracted by the breadth and depth of his wisdom, yet repelled by what he conceives as a too exclusively rational approach to reality" will be thoroughly enjoyed by the educated Catholic reader.

The message of St. Thomas, the author declares, was never more vital, never more needed, and never more opportune than to-day. It should be helpful in reuniting the eastern churches, he believes, because of "the presence, and the importance, in thomism of those non-rational types of knowledge by which the orthodox set so much store". The days of rationalist optimism are over, and there is a reaction in favor of intuition, emotion and action. The thought of St. Thomas meets a real need. There is needed, believes Father Vann, a unity of practical and contemplative, rational and intuitive, scientific and metaphysical, to restore man's wholeness and with it his sense of direction.

The book is not easy to read, but when one has thought through the four chapters—St. Thomas: The Man, The Material, The Work, and Thomism To-day,—he will have acquired a deep respect for the Angelic Doctor's wisdom. Professional philosophers are likely to quarrel with some of the conclusions, but with the high value and importance of the book there will be no question. (Benziger Brothers, New York City. Pp. ix + 182.)

The subject of the Sixteenth Annual Meeting of the American Catholic Philosophical Association was "The Problem of Liberty", and Volume XVI of the Proceedings presents ten studies on the subject. (Published by the Secretary of the Association at The Catholic University of America, Washington, D. C. Pp. 293. Price, $1.50.)

The titles and authors that make up the present volume are: Necessity and Liberty: An Historical Note on St. Thomas by A. C. Pegis of Fordham University; The Metaphysics of Human Liberty in Duns Scotus by Fr. Berard Vogt; The Influence of Immanuel Kant's Concept of Liberty by Joseph McAllister of the Catholic University; Person and Liberty by Gerald Phelan; Intelligence and Liberty by Gerard Smith; Liberty and Authority by Yves Simon; Liberty and Religion by Hunter Guthrie; Metaphysics and Culture by Francis E. McMahon; The Purpose of Liberty by Geoffrey O'Connell; The Limitations of Liberty by John McCann of New Orleans. The reports of round table discussions, committees and the secretary-treasurer complete the volume.

The volume is quite in keeping with those that have gone before, and Father Hart the Editor and Secretary of the Association is to be congratulated for his painstaking efforts which are apparent throughout the volume. Priests on the mission who have retained an interest in philosophy will want this symposium on *The Problem of Liberty*, and they should help themselves and Catholic philosophy in this country by applying for membership in the American Catholic Philosophical Association.

Helping Youth to Grow by Rev. Joseph Kempf, a series of thirteen essays, studies some problems of youth and endeavors to help parents and teachers to find solutions. The book grew out of lectures to teachers and pupils, and there is a decided emphasis laid on the importance of the school and the teacher. Dr. Kempf gives an explanation in his preface, but the fact remains that the essays should have been more closely edited to show the much greater importance of the home.

There is quite a bit of "tripe" in the book, and one becomes annoyed by "No doubt this seems startling" and "This may seem an exaggeration", when there is really nothing startling or exaggerated about the statement. There is also a great deal of helpful information, however, and the teacher or parent who reads the book carefully, taking notes or mark-

ing paragraphs for future reference will not be wasting his time. (Bruce Publishing Co., Milwaukee, Wis. Pp. xi + 204.)

The Child and You by F. J. Kieffer, S.M. is a book that can be of great assistance to parents and educators who take their responsibility seriously.

Father Kieffer divides his book into three parts. The first sets forth some general views on authority and its exercise. The second part, considering the proper exercise of authority, takes up self-control, understanding, respecting and loving the child, firmness of authority, means of repression, praise and blame, and concerted action. By concerted action the author means that parents must mold and develop their children according to a unified plan, acting in the same spirit and with the same end in view. There must be a general trend toward harmony and accord, and an exclusion of disagreement and discord, for these cause surprise in the mind of the child, then hesitation, and eventually utter disregard for authority. Part three studies the results to be achieved in the exercise of authority under the headings socialness, docility and discipline, the sense of respect, responsibility and initiative. The final chapter is entitled "To Educate is to Elevate". Though very short, this is an excellent chapter. The author brings out the distinction between "education" and "instruction", a distinction that is very real in French. *The Child and You* is an adaption from the author's *L'Autorité dans la Famille et à l'École.*

Father Kieffer has done an admirable piece of work. It has the advantage of being practical as well as inspirational. (The Bruce Publishing Co., Milwaukee. Pp. x + 150.)

The Mystery of Konnersreuth by Rev. F. Thomas, C.M.F., Ph.D. is now in its fifth edition. The book contains a short, simple account of the stigmatic, Theresa Neumann. It is the first account to state definitely that Theresa is still alive. Father Thomas is also able to state that recently she made a trip to Switzerland to visit some relatives but is now back again in Konnersreuth. Fifteen plates illustrate the little volume. (Privately printed by the author, 4553 Brooklyn Ave., Los Angeles, Calif. Pp. 136.)

One of our readers has written a strong protest against a circular letter which he received from a ghost writer who will send a "timely, interesting, original and vital, well-documented sermon" approximately twenty minutes in length. He wrote in part: "Whatever benefits the ghost writer has brought to our public men — and some of the benefits are dubious—to have the 'stuff' sneak into the Catholic church is deplorable.... We are not all expected to preach with the same brilliance. God does not expect that or He would have endowed us all alike.... This good father would provide a service for the busy priest who has no time to write his sermons. All my seminary training and my later reading of the REVIEW has confirmed me in the belief that preparing a sermon is a serious part of the busy-ness of the priest.... I have yet to use another's sermon, nor do I believe another's sermon could be used effectively."

With the increase of interest in catechetics and the new methods of teaching, there is more and more need for books of stories illustrating the lessons of Christian Doctrine. Father Wilfred Diamond's *Heavenwords* will therefore be warmly welcomed by teachers although it is intended primarily for preachers. There are 42 brief, pointed, informal stories treating the virtues and prayer, temptation and sin, the sacraments, the four last things, and Christ, His Blessed Mother and His Church. The book will be very helpful to the teacher and preacher who does not copy blindly from it, but who uses it as a guide and a basis for his own instructions. (Bruce Publishing Co., Milwaukee, Wis. Pp. xv + 112.)

In spite of its occasional discernment and keenness and several excellent studies, *Builders of the Social Order* is a generally disappointing book. Father Joseph F. Thorning is well qualified to write on

sociology, and his journalistic training has given him the ability to write interestingly for the average reader. In this volume, however, he is content to rehash interviews with prominent personages and which appeared in various papers and periodicals. Usually a paragraph at the beginning of the chapter is all that connects the interview with present-day conditions. The disappointment arises from the fact that Dr. Thorning had a splendid idea in writing up these leaders and that he has the ability and training to do a thorough job, but was content to hurriedly scan his note books and set down their contents with less than his potential skill.

It must not be understood, however, that *Builders of the Social Order* is not a valuable little volume. A number of the interviews give very interesting sidelights on the leaders who have "endeavored with varying degrees of success to actualize the Papal program of moral and economic reform". The interview with Eamon DeValera is particularly valuable in these days when yellow journalists are endeavoring to make Americans believe that Eire's Premier is anti-American. (Catholic Literary Guild, Ozone Park, N. Y. Pp. xv + 183.)

Father Daniel Lord enters the field of whodunit with *Murder in the Sacristy*. It has Communists, Nazis, a priest who intends to enter Russia to bring God to the Godless, a princess, a sacristan (killed) who was a Russian prince, a Senator and wife, the usual sergeant of detectives who allows Watsonian liberties, and other standard properties of the bafflers. It is fairly thrilling, probably better than average, but far from the four guns, daggers or whatever it is that marks the highest grade mystery story. (The Queens Work, St. Louis. Pp. 111.)

Books Received

PREACHING. By the Right Reverend Monsignor Hugh T. Henry, Litt.D., LL.D. Joseph F. Wagner, Inc., New York City. 1941. Pp. vi + 282. Price, $2.00.

DOCUMENTS RELATING TO THE ADMINISTRATION OF OCCUPIED COUNTRIES IN EASTERN EUROPE. Number 4: German Persecution of Religious Life in Poland. 1941. Pp. 29. Number 5: The Soviet Occupation of Poland. The Polish Information Center, New York City. 1941. Pp. 46. Price, 25 cents each.

SAINT THOMAS AQUINAS. By the Reverend Gerald Vann, O.P. Benziger Brothers, New York City. 1941. Pp. ix + 182. Price, $1.20.

PRACTICAL PROBLEMS IN CHURCH FINANCE. By the Reverend William J. Doheny, C.S.C., J.U.D. With a Preface by the Most Reverend Francis J. Spellman, D.D. The Bruce Publishing Company, Milwaukee, Wisconsin. 1941. Pp. 116. Price, $2.00.

HALF WAY TO HAPPINESS. By the Reverend Albert H. Dolan, O.Carm. The Carmelite Press, Englewood, New Jersey. 1941. Pp. 32. Price, 10c.

HELPING YOUTH TO GROW. By the Reverend Joseph G. Kempf, Ph.D. The Bruce Publishing Company, Milwaukee, Wisconsin. 1941. Pp. xi + 204. Price, $2.00.

CHOIX DE CANTIQUES. Pp. 19. MOTHERS IN WARTIME. By Mrs. Blundell of Crosby. Pp. 31. WHY ARE WE BAPTISED? The Doctrine and Discipline of the Sacrament of Baptism. By the Right Reverend Monsignor P. E. Hallett. Pp. 24. WHY BE MORAL? By the Reverend J. J. Bevan. Pp. 24. The Catholic Truth Society of London, England. 1941. Price, twopence each.

A LIST OF 5,000 CATHOLIC AUTHORS. By John A. Fitzgerald and Lawrence A. Frank. The Continental Press, Ilion, New York. 1941. Pp. 101.

THE CHILD AND YOU. By the Reverend F. J. Kieffer, S.M. Translated by the Reverend Gustavus J. Hetterich, S.M., M.A. The Bruce Publishing Company, Milwaukee, Wisconsin. 1941. Pp. x + 150. Price, $2.00.

WAR AND CONSCRIPTION AT THE BAR OF CHRISTIAN MORALS. By the Right Reverend Monsignor George Barry O'Toole, Ph.D., S.T.D. The Catholic Worker Press, New York City. 1941. Pp. 90. Price, 15c.

CHRISTOPHER COLUMBUS. By Daniel Sargent. The Bruce Publishing Company, Milwaukee, Wisconsin. 1941. Pp. ix + 214. Price, $2.50.

ARBITRATION JOURNAL. Volume 5, Number 2. Arbitration in National Defense. Published by the American Arbitration Association, New York City, in collaboration with the Chamber of Commerce of the State of New York and the Inter-American Commercial Arbitration Commission. Pp. 114. Price, 60c.

HEAVENWORDS. Instructional Stories in Religion. By the Reverend Wilfrid J. Diamond. The Bruce Publishing Company, Milwaukee, Wisconsin. 1941. Pp. xv + 112. Price, $1.50.

PROCEEDINGS OF THE AMERICAN CATHOLIC PHILOSOPHICAL ASSOCIATION. Volume XVI. Sixteenth Annual Meeting, December 30, and 31, 1940. The Problem of Liberty. The American Catholic Philosophical Association, Catholic University of America, Washington, D. C. 1941. Pp. 293.

ORDINATIONS. A Translation and Explanation of the Rite of Ordination. By the Reverend Al. Biskupek, S.V.D. The Mission Press, Techny, Illinois. Fourth Edition. 1941. Pp. 152.

QUAESTIONES DE MYSTICA TERMINOLOGIA. Ad Mentem Pseudo-Areopagitae et Sanctorum Patrum. Auctore Paschale P. Parente, S.T.D., Ph.D., The Catholic University of America. 1941. Pp. x + 58.

THE CHRISTIAN FAMILY. By the Most Reverend Tihamer Toth. Translated by V. G. Agotai. Edited by the Reverend Newton Thompson, S.T.D. B. Herder Book Company, Saint Louis, Missouri. 1941. Pp. 211. Price, $2.00.

EASTERN CATHOLICS. By the Reverend Clement C. Englert, C.SS.R., Lic.Sc.Eccl. Orient. The Paulist Press, New York City. 1941. Pp. 44.

BUILDERS OF THE SOCIAL ORDER. By the Reverend Joseph F. Thorning, Ph.D., Litt.D. Preface by the Most Reverend Michael J. Curley, D.D. The Catholic Literary Guild, Ozone Park, New York. 1941. Pp. xv + 183. Price, $1.50.